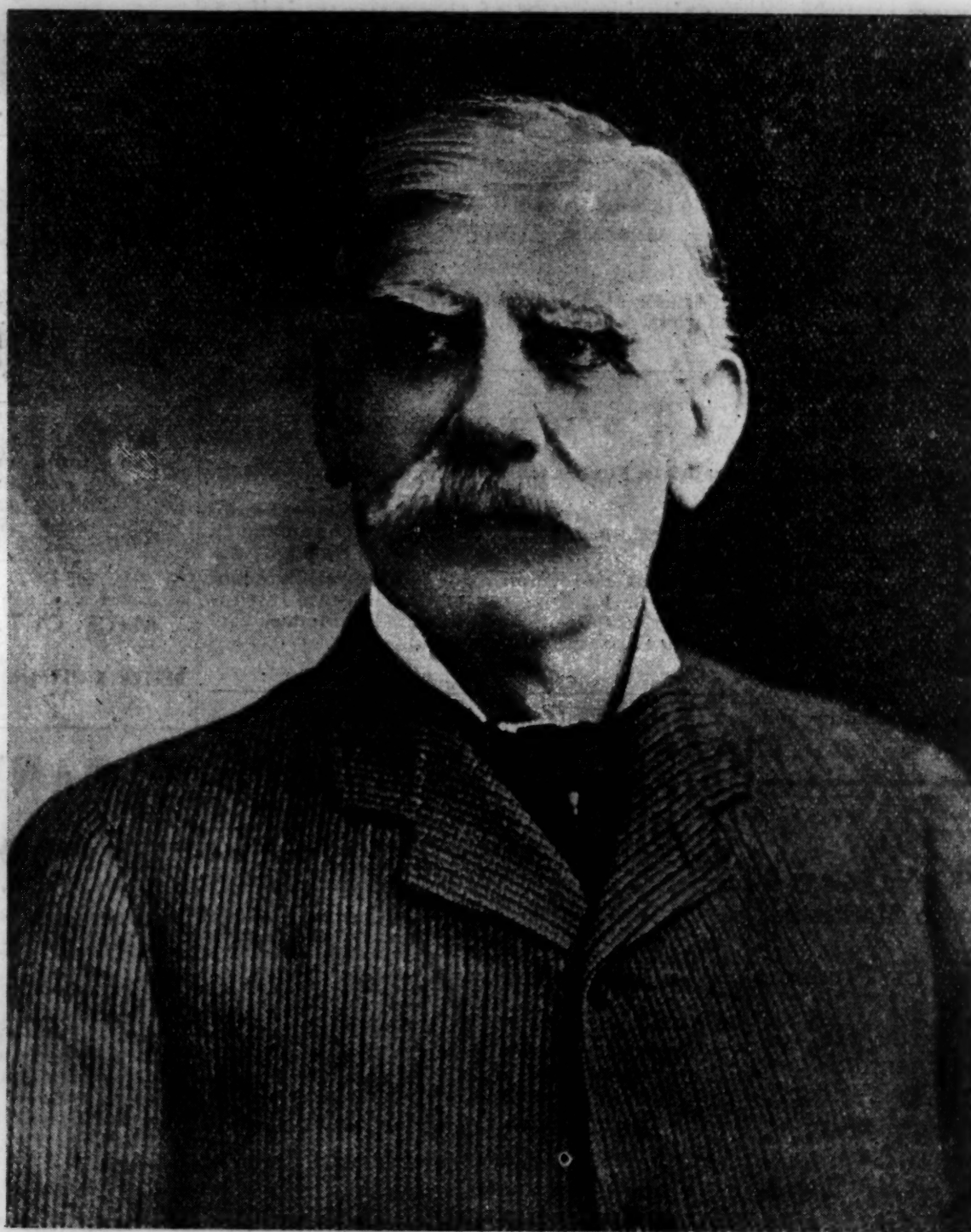


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[Our New Senator.]

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Comments on the McGiffert Case.

HOW OUR POSITION IS VIEWED.

As the New York Presbytery decided, by a vote of two to one, that it would be most unwise to enter upon an ecclesiastical trial of Prof. McGiffert, while unanimously affirming its loyalty to the teachings of the Holy Scriptures as held by our Church, it will be appropriate to let our readers see how that action appears to others, and that in proportion of three to one. We give the one precedence, and it is the only letter which has come to us not approving the course of *The Occident*, while daily our cry for peace and work receives hearty approval. We wrote, February 21st: "The brethren of New York Presbytery are sick of strife, and now full of grace and fraternal spirit."

THE COURSE CRITICISED.

Our critic says: "The New York Presbytery is sick; I should think so, and it will be sicker when the General Assembly gets through with Prof. McGiffert. If it be proven to the satisfaction of the General Assembly that he is not guilty," etc., etc. Hold on, dear brother, the burden of proof in a court of justice is on the accusing side, but you are right in the assumption of "heresy hunters." They usually assume a man's guilt and require him to prove a negative. He says further on, "I stand by the Bible and the Confession of Faith, with such men as Moody, Birch and what are known as sound orthodox fathers in our Church. I am dead against such men as Paine, Voltaire, Ingersoll (and here follows some reference to women, some dead, one still living, which if published would render the Editor liable to a suit for damages under the new law concerning libel).

GOOD ELIJAH'S ERR.

He concludes: "Let the trial go on, and God grant that justice full and ample be done, though the heavens fall. But, dear *Occident*, do not commit suicide." To all of which we remark that more than one prophet has thought that he alone was left as a true and orthodox servant of God, but God knows better. There are a whole lot of us, brother, to whom the Bible, as the infallible Word of God is just as precious as it is to you; we only

differ as to the time and place to fight. The next witness will discuss that phase of the question.

A NEW YORK ELDER'S VIEW.

All the Church admires that wise New York bank president, Warner Van Orden, an honored elder, who said to Dr. Gray "that the conditions were very unfortunate and discouraging—that Dr. Birch had made a mistake in precipitating the conflict anew. Men who were interested and generous in Presbyterian work had gone away. Large givers had ceased giving. If the ministers choose to give the time of the Church to strife, the laymen who had no interest in it would find other channels for their helpfulness. 'Suppose that I and my cashier should have a difference of opinion about the management of the bank; would we sit down here in this private office and discuss the subject under the best lights and principles of finance, or would we go out among the clerks and in the hearing of the depositors and clients and engage in a loud and angry dispute about it? In the latter case how long would this bank hold the confidence of the business public? A quarreling and litigious man or firm is avoided by all prudent business men. The principle is even more forcibly operative in religion than in business. Our ministers are entrusted with the souls of their people, as we are with their money. Their responsibility is infinitely greater than ours. By as much as it is greater, by that measure should they be more careful and considerate than we, in scrutinizing every cloud on the horizon, weighing every influence and employing the best wisdom and counsel in everything, that these spiritual interests shall take no harm from any mistake on their part. Their commission requires of them especially to look after the poor and the low, the lost and the outcast. They must stop their disputations and perform their duty.'"

A PASTOR'S POSITION.

One of our hard-working pastors, in a letter not intended for publication, says: "I wish to say that in my opinion you deserve the thanks of the whole Church for your manly and Christian attitude on the McGiffert question."

A METROPOLITAN PREACHER'S IDEA.

Another pastor in a large city, a most lov-

able man of large experience, writes: "I must write a line to express my personal pleasure and satisfaction in your position in *The Occident* on the New York controversy. You are thoroughly right. This is no time for such a contest to be again thrust upon the Church. It will unquestionably do far more harm than good." While brethren almost without exception write thus of our course, it does not look as though *The Occident* was about to commit suicide.

"TO THE WORK, TO THE WORK! WE ARE SERVANTS OF GOD."

Now let those of us who believe heartily in God's Word just go to work to persuade men of the value of its contents by our labors and by our lives, which shall exemplify its teachings. Let some orthodox scholar refute the shallow criticisms of Prof. McGiffert, for the Book itself is its own best defender.

RELIEF IN THE FUTURE.

And it will be a happy day for our Church when, by changes in our constitution, we make it impossible for one unwise man, however sincere he may be, to stir up a Church of a million members to years of controversy and internecine strife, while work for souls and gifts for the treasury, for the missionary work so promising, are interrupted and sadly impaired, and all against the wish of the great majority who are orthodox, sincere followers of the Prince of Peace.

Betula Sileat.*

By a vote of 77 to 39 the Presbytery of New York voted not to entertain the charges of Dr. Birch against Professor McGiffert. This does not mean that two-thirds of that Presbytery agree with the Professor, for they have spoken out as to their soundness in the faith. They only say by their vote, "It is not best for the kingdom of Christ to have the conflict proposed, as the evil is not growing, and it will grow by discussion." We hope that Brother Birch will not appeal to the General Assembly. We want our committee to bring that body to California in 1901, and they have asked for it; but San Francisco has not such a Presbyterian constituency that can stand the battle shock of a trial, such as few demand. Just fancy what the *Chronicle*, *Call* and *Examiner* would have to send broadcast over this semi-godless State, were we to have here what Dr. Haydn speaks of as follows: "Passing to judicial matters the scene changed. One is reminded of the early ecumenical councils by the loss of temper, the rude interruptions of speakers, the nervous anxiety, the heat and acrimony of debate." We are sound as to the good old Book out here, dear brethren at the

*Lat. "Let Birch keep still."

East, and need your sympathy and wisdom, to get it into the homes of the negligent, and into the hearts of the heathen among us and over the sea. But we feel about the McGiffert case like the good old lady, who, upon hearing that John Bright was coming to America exclaimed: "All right, but I hope he won't bring that awful disease with him!" Come for missions, but not for strife.

The New Brotherhood.

Very generally it is the custom for the churches to unite during the week of prayer. In Palo Alto, the home of the writer, the Episcopal clergyman and his church have come in with the rest this year. The Spirit establishes this fellowship. He maintains this service in which all minister and are ministered unto. The union is really organic and sealed—sealed by the presence of the Holy Ghost. It is a sacred, an uplifting, a helpful union. Now we are intimate, now dependent on each other. Now we love one another; now we bear one another's burdens. Now we abolish all separation, all antagonism. "He that is joined to the Lord in one Spirit." Paul preaches Christ as bringing about between Jew and Gentile a reconciliation, a community of interest. "He is our peace who hath made both one and broken down the middle wall of partition." This church of the redeemed is indeed a new brotherhood.

E. W. B.

A Noble Example.

Mrs. Rachel B. Crane of Peekskill, N. Y., has just given \$100,000 to the Boards of Home and Foreign Missions, for the specific purpose of reducing the mortgage on the Presbyterian Building, 156 Fifth Avenue.

While this does not help in the current work of the Boards, it is a great gift to the Presbyterian Church. Mrs. Crane's course in so administering her own estate is an example well worth following in these times of special taxes on legacies and litigations concerning them.

Our readers will do well to preserve the historical articles now being published in *The Occident*, from the pen of Rev. James L. Woods. They are of value now and will increase in value as the early days recede farther from us. We wish to observe that it is a real pleasure to handle such manuscript as this brother sends us. Not a word is indistinct, and the editor is not compelled to be spelling-book, punctuator, transformer and guessing expert, and is delivered for the time from all unsaintly thoughts and uncharitable spirit towards his brethren and some sisters; all of which remarks may have "reference to allusions." We forgive the past. Let the future be more rosy, but not prosy.

The catalogue of the San Francisco Theological Seminary at San Anselmo, for the current year, has come to hand. It reveals the sound and thorough work there done for the ministers of the future. Thirty-four students are in attendance. Our attendance upon examinations held last spring and reported at Synod, deepened our sense of the value to our church of this school of the prophets.

For years the Presbytery of New York has had a dearth of soul-saving, in direct proportion to its conflicts over heresy cases. To-day there is great joy in that city; brethren have come close together in prayer and fellowship, and hundreds of souls are finding Christ. The Lord remembers Zion and the old Book not only stands, but conquers when faithfully preached.

The Million Voters' Pledge is a sensible way to find out how many men are ready to stand up and be counted as the enemies of the saloon, when such standing-up has in it the hope of doing some good. Voters only agree to vote for prohibition when one million voters pledge themselves to stand together for that purpose.

We have already received a number of new subscriptions and renewals from friends who wish to secure our magnificent fountain pen premium. The pens are ordered from New York and sent directly to our subscribers, so that it will take about two weeks after remittance is made to us before the pen can arrive.

It is our joy to record week by week the widening of the wave of spiritual progress. Pennsylvania, Illinois, almost all the Eastern and Central States, are gathering in large harvests of souls. Let the good work go on, and may nothing check its progress.

Ministerial Union.

Rev. W. H. Landon, D.D., read a paper before the Ministerial Union Monday, February 26th, on the "Life and Work of John Ruskin." He began by saying: "John Ruskin—poet, prose writer, artist, philanthropist and political economist—is dead. He was born in England, but was of Scotch ancestry. His mother dedicated him to God from infancy, intending him for the ministry. He confesses great indebtedness to her, especially for training him in a knowledge of the Scriptures; he was compelled from his earliest years to commit whole chapters by heart; one of these chapters was the 119th Psalm. To this Bible discipline he attributes much of his grasp of truth and the excellencies of his prose life.

"His home life was, in some respects, not ideal; he was kept by himself, al-

lowed no toys, often severely whipped, and withal, surrounded by a life too formal and luxurious for the best development. He expected to be a poet, but became Slade Professor of Art in Oxford. He lectured some at Cambridge and in late years his home was at Brantwood. He was a busy soul, always occupied with something. He early acquired habits of close absorption and fixed attention. He would sometimes go for months without glancing at a newspaper, so close was his application to a work in hand. Ruskin was the most eloquent and original of all writers on art. He was born with an artist's soul and an artist's love for nature. He was a Pre-Raphaelite in art, because he thought it was the truth of art, and, above all else, he sought and loved the truth. He was deeply interested in political economy; in this he was often very radical, his views being unacceptable to many. He had a divine rage against iniquity. He was philanthropic and generous in every way, spending his large fortune lavishly for others. No man ever realized more from the sale of his book than he, and he gave the most of his receipts away.

"He was the most beautiful prose writer of modern times. Some have thought he had the inspiration of a prophet. His main literary achievement is 'Modern Painters,' a treatise on art, which absorbed the labors of seventeen years. It was a championship of Turner as a great painter. His style was ornate; sometimes seemed redundant. He charged Gladstone with too much verbal vaporizing; the same criticism is made of Ruskin—probably, both were not guilty. His religion is not altogether satisfactory to many, yet he was more fixed and evangelically loyal than either Browning or Tennyson; it was easier for him to believe than any man of genius since Wordsworth. He did not go into the church, but furnished material for many sermons. Ruskin's life should set ministers to diligently study the Bible. He has shown that the Bible is the best educator. His work will endure and bless the world."

Next week Rev. H. W. Fraser will read a paper on the "God-Man."

God's will comes to thee and me in daily circumstances, in little things equally as in great. Meet them bravely; be at your best always, though the occasion be one of the very least; dignify the smallest summons by the greatness of your response.—[F. B. Meyer.

Obedience is the first and the great thing in this school of life in which the Master has placed us. Has not the Master said, "If ye love me, keep my commandments?" The motto for every Christian should be, "Find out what Jesus wants you to do, and then *do it*."—[Theodore L. Cuyler.

The New Trial for Heresy.

BY R. H. M'CREADY, PH.D.

There has been so much prayer for peace and spiritual power in the church recently, that it seems as though it were almost blasphemous for any one of her members to force her into the contention of a trial for heresy.

Dr. Birch and Dr. McGiffert, each with his coterie of followers, are determined, however, from present appearances, to do this. It is a subtle calamity for the church in all denominations. These trials purify nothing. They preserve nothing for the church. They only destroy and weaken. They look as if they were the devil's engine for diverting the energy of the church and obstructing her real progress. The battlefield is changed since Luther's time. Every denomination has exercised the power of the church against those who have been heretical in doctrine, and it is doubtful if it has ever helped the cause of Christ. Statements of error now must be met with statements of truth. The Church of Christ should make a clear statement of positive truth on each point of doctrine that may be attacked. She can not afford to take up each individual who may attack her accepted doctrines and teaching, and undertake to meet the attack by an effort to excommunicate the man. His attack lives. It will always find some advocates. This method advertises the error, if there has been an error, and gives it a longer time with the truth than it would otherwise have held.

* * * * *

It seems exceedingly unfortunate that one or two members of the church, under the impression that they are leaders, valiant for the truth, can involve a million of members directly, and all Christendom indirectly, in a strife that can bear no good fruit.

Every minister, every elder—and in fact, every layman—must stop his work to investigate, discuss and settle in his own mind some things that the church and the most enlightened scholarship of the centuries has accepted as settled.

There need be no objection to such a discussion if the wrangle that comes through a church trial can be escaped. In the church trial the doctrine is largely lost sight of by the masses, and the interest centers around the accused and his accuser. This nation already knows that the leaders in this proposed heresy trial are Dr. Birch and Dr. McGiffert. Very few know what the trial is about, and few will know when it is ended. No difference which way the trial goes, the church will be the loser. For the next five years the strife will sow seeds of doubt and discord. It will eat into the vitality and nerve of the men who are intent on seeking the salvation of the lost. It will furnish to the world the spectacle of the

church praying for peace and working for strife.

Instead of using the power vested within the church court to exclude Dr. McGiffert from the Presbyterian church, why does not Dr. Birch write a book on the disputed points?

With Dr. Birch's and Dr. McGiffert's books before them, all men might be able to determine the truth. The church would sweep on in her aggressive practical work of saving the world from sin. Peace in the church would grow, and with it the spiritual power for which we have been praying. Would it not preserve the doctrine and make for righteousness in every way?

Christ will take care of his truth. Let us keep this wrangle out of the church court, and keep working for the salvation of men in peace, at least among ourselves.—[Presbyterian Journal.]

In the Southland.

By Elijah Oxymel.

It is said that one of the largest congregations that has assembled in the Presbyterian church of Pasadena this year gathered to hear Rev. W. H. W. Boyle of Colorado Springs last Sunday. He preached from Hebrews xii: 1, 2. The doctor is a man of attractive presence, a rich, persuasive voice, easy and graceful in the pulpit, and the sermon was a masterly unfolding of the text. Dr. Boyle's refined English worthily clothes the deep scholarship which marks the unstudied eloquence of his preaching, the deep and earnest spirituality of which made a most profound impression upon his congregation. His brief exposition of the twenty-third psalm will never be forgotten by those who listened to it. So he is reported in the local paper and we doubt not the truth of the words.

On the 18th instant Rev. G. C. Butterfield of El Cajon supplied the Central church. A special meeting of the Presbytery of Los Angeles is called for the 5th of March, to consider the question of dissolving the relation between Rev. Chas. S. Stevens and the Long Beach church, and the placing of the Central's call in his hands. If the way is clear, Mr. Stevens hopes to begin his work in the month of March. The Long Beach church has passed a very tender and sincere resolution of regret in uniting with him in asking the dissolution of the pleasant relations existing between them. Already those who are willing to be persuaded to occupy the Long Beach parish, in the event of it becoming vacant, are looming up. The field is an important and attractive one.

Recently, when the matter of personal confession for Christ was brought before the Boyle Heights Sunday-school, there were seventy-nine who signed the cards committing themselves. There is a very deep feeling of

earnestness in spiritual things pervading this congregation at present and Brother Boyd is greatly encouraged in the work.

The Fullerton church has recently purchased three lots, well located, and appointed a Building Committee to look after erecting a church edifice in the immediate future. This is what we have been expecting to hear from this congregation for some time. Brother Beazley is encouraged in his work.

The Rev. Geo. H. Filian, a native Armenian, is at present in Southern California, but purposes going north to Fresno soon, to take up the work in the Armenian church there, to which he has been called. He is delivering some interesting lectures on the recent massacres in that far-off land.

Among those who did most to render the recent Y. M. C. A. Convention at Redlands a place of great spiritual uplift was the Rev. Warren C. Sherman, pastor of our Westminster church, Sacramento. His Bible readings were of wonderful power and freshness, and revealed the vital power of the old Book. He magnified the Word and the Holy Spirit; magnified the Christ through him. Brother Sherman rested a couple of weeks here in the Southland by the sea, but has this week returned home. He will be cordially welcomed back whenever he can come.

Since last we wrote the dear child of God, known to so many Synodical workers throughout the State, Mrs. J. M. Newell, has entered into rest. She had been better for some time, and some most delightful weeks of loving fellowship had been enjoyed in the home as the shadow which had fallen lifted for a little, but at eventide of the 11th, the Messenger gave warning that the putting-off of her tabernacle was coming swiftly; and on Wednesday she was not, for God took her. The funeral service was largely attended and was conducted by Dr. Colmery and Rev. H. A. Newell, both of whom had aided in the marriage over thirty years ago in Ohio of Mr. and Mrs. Newell. They were assisted by Brothers Young, Stewart and Walker. The remains were borne by consecrated hands, six of the ministers of the city acting as pallbearers. The tributes of flowers were many. A very wide circle is bereft and touched by her departure. The interment was in Evergreen Cemetery.

In closing his remarks Brother H. A. Newell read the following tender and touching lines from his wife, detained in her own sick chamber for a little just now. They are balm for other hearts, while especially appropriate to this circle of sorrowing ones—

"Victory-crowned, art thou, love,
At close of life's well-spent day;
Often the battle went sore, love,
But the flags floated skyward away.

"Thine, now, the quiet repose, love,
Ours yet the battle, the strife.
Thine, God's own pillow of peace, love,
And rest by the 'River of Life.'

"Songs full of triumph float down, love,
List'ning we hear the refrain:
'Glory and honor and blessing
Unto the Lamb who was slain.'

"Praise, for the battle was short, love,
Glory, that never again,
Pain, sin or grief, thee may test, love—
This is our echoed refrain.

"Thine the new voice we can hear, love,
Heavenly triumph it rings.
Sweetly its melody cheers, love,
Balm to our torn heart it brings.

"Good-by we whisper through tears, love,
When shall *our* glad summons come?
Child, 'tis enough—thou art weary;
Jesus is calling—Come Home."

—L. L. N.

February 23, 1900

Rev. Francis Marion Dimmick.

This beloved brother and faithful minister departed to be with Christ, February 14th. His going hence leaves vacant a large place in the affection and esteem of very many.

Mr. Dimmick was born at Uniondale, Pa., January 23, 1827. He was a descendant, through both parents, from Puritan families who came to America from England early in the seventeenth century. His early life was spent on his father's farm, and in 1844 he left home to take up his collegiate studies. He spent several years in teaching, during which he decided to study for the ministry. After a thorough college course he was graduated with honors from Marietta College, Ohio, in 1854. His theological course was pursued at Lane Theological Seminary in Cincinnati, Ohio, where he was graduated in the spring of 1860. After ordination he went immediately by the primitive methods of travel then in vogue, to Omaha, Neb., which was considered to be one of the outposts of American pioneer civilization. In this place he organized the First Presbyterian church, now one of the largest and most influential churches in the Middle West. Here he remained as pastor for twelve years. In 1863 he was married to Kate G., only daughter of Sylvanus and Fanny P. Goodman Wright.

In 1872 Mr. Dimmick removed to Santa Rosa, California, where for twelve years he remained as pastor of the Presbyterian church. Impaired health caused him to resign this charge, and in 1884 he settled in Los Angeles. He was never able after this time to undertake regular pastoral work; but aided in his hopes and his untiring zeal by his beloved wife, in 1885 he established the Grandview Presbyterian church. In January, 1887, his wife died after a lingering illness, and in May, 1888, he married Miss Ada Chase, who had

been assistant principal for many years in the young ladies' seminaries at Stamford, Conn., and Santa Rosa, Cal.

Mr. Dimmick was a man of remarkable strength of character. As a citizen he was always loyal to the highest interests of his city and country. In 1865 he was chosen by the citizens of Omaha to deliver a memorial sermon upon the life and services of the martyred President Lincoln. Benevolence was one of the most marked features of his many-sided character. Blessed with abundant means, he held them always subservient to the highest uses in the service of Christ and his Church. He gave largely to Occidental College. The Grandview church of Los Angeles was his gift, entire, to the Presbytery. It was the church of his love and his hopes and his joys, and to-day it stands the monument of his devotion to the interests of Christ's kingdom. As a minister, Mr. Dimmick was evangelical, strong and deeply spiritual. His ability in the pulpit was of a high order. He held with undeviating faith to the Bible. For him its great doctrines carried all ethical principles for the shaping of the life unto godliness. While a student in the Theological Seminary he wrote a book on the subject of "Baptism," which is still published by the Presbyterian Board, and which stands as a most forceful presentation of that subject. But while strong as a controversialist, his love for Christ and his fellow-men dominated all his work supremely. All who knew him esteemed and loved him for the strength and beauty of his Christian character.

On Saturday, February 17th, a large concourse of friends gathered to do honor to his memory. The children of the Sabbath-school, of which for some years he has been the efficient superintendent, came in a body, bringing their loving tribute of flowers to lay on his last resting place in the beautiful Rosedale Cemetery. His brethren in the ministry were also present to show their love and sorrow. Fitting tributes were spoken in behalf of Occidental College trustees, of which body he was for years an honored member, by Revs. Wm. S. Young and Hugh K. Walker, D.D. The services, held in the church, were conducted by the pastor, Rev. Charles M. Fisher, who spoke at length concerning the character and life of Mr. Dimmick, and paid loving testimony to him as a friend and fellow-laborer.

His memory will abide in Los Angeles for many years, among all who knew him, as a tower of Christian strength. Farewell, beloved friend, for a little while! In the purer light of the city of God may we sometime greet you, in reunited fellowship in our Master's work and joy! *C. M. Fisher.*

Let not your heart's holy of holies be upon the curious gaze of the unsympathetic.

The Golden Rose.

It is the custom of the Pope of Rome each year to bless a rose made of gold and set with precious stones and to present it to some noted person. This occurs on the fourth Sunday in Lent. Some rather striking and peculiar occurrences have followed the receipt of the golden rose and the Pope's blessing. Among them are the following:

"The Pope sent the golden rose to Bomba, King of Naples, and in less than twelve months he lost his crown and kingdom. He sent his blessing to Francis Joseph, Emperor of Austria, and in less than twelve months he was defeated at Sadowa, and lost his Venetian dominions. He sent it then to Queen Isabella of Spain, and in a short time she lost both crown and dominions. He next sent it to the Empress Eugenie. In less than twelve months France was defeated by Protestant Germany. The Pope cursed Italy as he had cursed England, and excommunicated King Humbert for taking the papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the councils of Europe. He cursed Germany and she became the greatest power on the continent. The Pope blessed the French showman, Boulanger, and in less than two weeks he had to flee to Germany for refuge. Maximilian was killed a short time after being blessed by the Pope as Emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction. The Pope neglected some official business in order to give his special blessing to an English steamer laden with Sisters of Charity for South America in 1870, and it never reached its destination. Every soul on board perished. The Empress of Brazil was blessed; she broke her leg three days afterward. The Spanish arms, the queen regent, and boy king have had his blessings many times. On the last occasion it was at the commencement of the Spanish-American war. Spain was miserably defeated, her navies sunk, her foreign possessions dropped from her grasp, and the once proud, leading State in Europe sank into insignificance; the remnants of her troops returned home ragged, miserable and sick. The Grand Bazaar de Charite in Paris on May 4, 1897, had the papal nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames, and nearly 150 of the society ladies of Paris lost their lives." A string of coincidences more remarkable it would be difficult to find.

The kingdom of God is a society of the best men, working for the best ends, according to the best methods.

Reproof, to be beneficial, must touch the heart.

Perfect Peace.

Peace, perfect peace, in this dark world of sin!
The blood of Jesus whispers, Peace within.

Peace, perfect peace, with thronging duties pressed!
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrow surging round!
On Jesus bosom naught but calm is found.

Peace, perfect peace, with loved ones far away!
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future here unknown!
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours!
Jesus has vanquished death and all its powers.

It is enough: earth's struggles soon will cease,
And Jesus' call to heaven's perfect peace.

—Bickersteth.

Some Facts About Nevada.

By Rev. Merchant S. Riddle.

As Nevada is one of the states composing this great Union, doubtless many of the readers of *The Occident* will be interested in learning some things they do not already know concerning it.

EARLY SETTLEMENT.

The first settlement was made by Mormons, in 1851, and in 1861 it was admitted as a state. At one time it had a population of nearly 100,000; but the act of Congress, in 1873, in demonetizing silver, caused a falling off in the population of about one-half, so that the population of the state at present is about 50,000. It has an area of 110,700 square miles—larger than the following states all thrown together: New Jersey, Rhode Island, Delaware, Vermont, Maine, Massachusetts, New Hampshire, Connecticut and Maryland. The number of acres of farm land is 530,862, with a valuation of \$5,408,325.

ITS INDUSTRIES.

The two principal industries of the State are mining and stock-raising. The latter is a very profitable business. Cattle can run on the range about eight months of the year with no cost to the owner, and Nevada cattle always bring the highest price in the markets. There is no profit in raising horses, as the price is so very low. You can buy range horses for \$2.50 a head. It is said that there are fifty thousand head of unbranded horses roaming the ranges in the State. The quality of the soil is of a superior nature. It is exceedingly rich and fertile, and will produce anything which may be placed within its bosom. The only drawback is lack of water. As there is scarcely any rainfall during the summer season, nothing can be raised except by irrigation, and the water is from the snow in the mountains. If the snowfall is light in the mountains during the winter, the valleys suffer during the summer. When the government shall see the necessity of appropriating

money to establish water storage in the State, Nevada will be able to support half a million people. Nevada has acted her part well in contributing to the wealth of the United States. While she has not enriched herself, she has greatly enriched other States. Many of the rich men of California have gained their riches in the mines of Nevada. The same is true of other states. As insignificant as Nevada seems to other states, she has produced more silver than any other state in the Union, and stands fifth with other states in her gold production. Approximately, Nevada has produced in gold and silver the enormous sum of \$750,000,000. Mining is still carried on throughout the State, though not so extensively as before silver was depreciated. But enough on the material side of the State.

ITS RELIGIOUS CONDITION.

I wish now to dwell on the religious side of Nevada, and if the facts be given, it must cast a shadow over the "snow-clad" commonwealth, and cause the devout Christian, wherever this is known, to say, as did the Master, "The harvest truly is plenteous, but the laborers are few. Pray therefore the Lord of the harvest, that he will send forth laborers into his harvest." There are in the State in all, thirty-two organized Protestant churches, with a total membership of sixteen hundred and thirty. Of this number about eleven hundred are females. The men of Nevada seem to expect to be admitted into the city of God on the religious standing of their wives and mothers. There are in the State twenty-three ministers. Nearly two-thirds of this number are located within fifty miles of the Western State line. There are forty-one Sunday-schools, with a membership of about two thousand six hundred. There are nineteen towns in the State, with population ranging from two to eight hundred, without any church or regular preaching service, and many of them without a Sunday-school. Five of these towns are county seats. There are twenty-four towns with population from seventy-five to one hundred and fifty without church or preaching service. Then there are a great many valleys with from twenty to sixty families without any Christian services of any description. Many persons in these valleys have grown up and have families, who never heard a sermon nor a prayer. Children are growing up in gross darkness. Now, turn the picture over and look on the other side, and what do we see? Surely, the other side will be bright and more hopeful, but, alas! it grows darker and more hopeless. In the first place, we see over three hundred schools of vice, with their thousands of pupils, old and young, in course of training for service in the ranks of Satan—training day and night and on the Rest Day. Oh, what can the thirty-two

weak churches do to overcome the power and evil work of these three hundred haunts of vice? Then, we see as many gambling dens, where the laboring classes are enticed in and lose their money; where young men are taught the art of obtaining money without giving in return an equivalent. But we must not gaze any longer on the dark side of the picture. If we only had a Gideon's band, we could take the State for God, but there are too many that are "fearful and afraid," too many that "bow down" to the evil powers. The problem of redeeming Nevada from the powers of evil is a serious one indeed. The only hope lies in the blessed gospel of Jesus, the mighty Savior. Why can not the gospel be given to these destitute people of Nevada?

THE NEEDS OF THE WORK.

Two difficulties stand in the way—lack of workers and lack of money. We could overcome the first difficulty, if we had the money to pay or support the workmen. All that the State is receiving from the Board, at present, is \$400. In the five years I have received no less than forty letters from ministers wishing to come to Nevada to work for the Master, but when I have told them of the hardships, and especially the uncertainty of receiving any stipulated salary, only one minister ever came, and he stayed only a few months and left for a healthier clime. Missionary work in Nevada is very hard and trying, and but few have the strength of body and courage of soul to continue the work very long. Traveling fifty miles a day, when the mercury registers thirty-five or forty degrees below zero, or in the alkali dust when it is a hundred and five degrees above zero, will test the endurance of any missionary. A missionary who works in Nevada for ten successive years ought to be retired for life with a comfortable living. What can be done for Nevada? The people are as a rule poor, and have not had any training along the line of giving. The grouping which Dr. Coyle so ably recommends can be adopted to only a limited extent on account of the great distance between towns and settlements, and the expenses of traveling. Think of having to pay from five to eight cents a mile on the railroads, and from ten to twelve cents on stages. There ought to be at least twenty more missionaries in the State. The Presbyterian Church ought to have six more men at work in this needy field, but this would require an appropriation of \$5,000. Oh, if the churches in the East who have the means could see the towns and communities without the bread of life; if they could see the number of bright young people without any means of spiritual improvement, I feel sure they would place in the hands of the Board of Home Missions an additional sum to support five or six missionaries in this purely home missionary field.

THE SACRIFICES TO BE MADE.

Some of our Presbyterian missionaries in the State are making greater sacrifices and suffering more than ought to be expected of ministers in our church.

As my article is already too long I can only give one illustration: Last summer one of our missionaries moved his family to a town of 1,000 people, where there was a little Presbyterian church, but no minister of any denomination. He expected aid from the Board, but word came later on that the Board did not have the money and could not grant aid. The people begged the missionary to stay with them, promising to do all they could to support him. He stayed, and is doing a blessed work for the Master, but during the last six and a half months he has received just \$210 and has a family of four to support. Recently he has been very sick, under the doctor's care for three weeks. It is certainly a serious problem with this missionary how to meet the expense of his sickness and live on \$35 a month. There are other cases similar to this. Truly, their record is on high, whence they must look for their reward.

Eureka, Nevada.

Our New Senator.

At the conclusion of the morning service, February 11th, in the Presbyterian church of Hueneme, Calif., and before the benediction was pronounced, the pastor, Rev. R. H. Van Pelt, stepped in front of the pulpit, formally called the congregation to order for a business session, and, after a few preliminary remarks, submitted the following preamble and resolutions, which were most heartily approved and unanimously adopted by a standing vote:

Resolutions Adopted February 11, 1900, by the Congregation of the Presbyterian Church at Hueneme, California.

"Whereas, The long and bitter contest in the Legislature of California over the election of a Senator to represent the State in the Senate of the United States has been most happily terminated by the abandonment of rival aspirants, and the concurring of the unsought honor, with a most gratifying degree of unanimity, upon the Hon. Thomas R. Bard.

"Therefore, We, the members of the Presbyterian church and congregation of Hueneme, of which he has long been a beloved and esteemed Elder, do, with unfeigned pleasure, give unanimous expression to our gratification and our sense of the marked fitness of this choice, in the following resolutions:

"Resolved, That we do, first of all, recognize in this result the overruling hand of God, who is supreme over nations and political assemblies, and who 'turneth the hearts of men as the rivers of water are turned.' And to God we give devout thanks.

"Resolved, That while we rejoice in the well-

deserved honor conferred upon Mr. Bard, and share with him his gratification, we aver that the Legislature has done credit to itself, and has substantially honored the commonwealth which it represents.

Resolved, That we recognize in Mr. Bard, as the result of long personal knowledge and intimate relations with him, a man whose Christian character, probity and competency are beyond cavil or dispute, and who, amidst the difficult and delicate duties that have been devolved upon him, can neither be intimidated by threats or swayed by corrupt advances, and in whose integrity and ability the people of California may, with unhesitating confidence, rely.

Resolved, That we tender to our beloved friend our joyful and hearty congratulations. We assure him of our gratitude for all that he has so generously done by gift and counsel for this church in the past, and of our sincere hope that it may be many a long year before it will be necessary for his relations to us to be severed. Our sympathies and thoughts shall be with him while he is temporarily separated from us, and we will fervently pray that God will spare his life and health, crown his public life with honor and success, and vouchsafe an abundant blessing upon him and upon the loved members of his home.

Resolved, That these resolutions be entered on the minutes of the congregation and a copy furnished to Mr. Bard, to *The Occident*, and to the local press."

Our New Possessions.

The following form of petition is being circulated for signature at meetings where such wholesome action can be introduced:

Resolved, That this meeting hereby petitions the President of the United States, on whom, as commander-in-chief of the army and navy, devolves the full control of Cuba, Porto Rico, Hawaii, Guam, Tuteila, and the Philippines, until such time as Congress shall devise civil governments for them, to issue an order extending to all these islands, so far as applicable, all Acts of Congress now in force in our Territories relating to bigamy, fornication, divorce, bull fights, prize fights, scientific temperance education, and the transmission of obscene and gambling matter by mail and interstate commerce.

Resolved, That we add requests:

(1) That the number of saloons and the kinds of liquors sold in these islands shall at least be so reduced that there shall be no stronger liquors sold and no larger number of drinking places open than when our flag was first raised; and,

(2) That on Sundays such cessation of toil and traffic and public amusements shall be ordered as is required in nearly all of the states of the Union; and,

(3) That Protestant preachers and civil magistrates, as well as priests, shall be allowed to officiate at marriages, as is the custom in our own country, to the end that American institutions may develop such capacity for popular government in these islands as the same institutions have developed on our mainland.

Resolved, That the presiding officer of this meeting and four others selected by him shall constitute a deputation to sign this resolution in our behalf and forward it as a petition in duplicate to the two Houses of Congress, through our Congressman and one of our Senators.

Liberalism.

Rev. B. Fay Mills lectured on Sunday afternoon at Metropolitan Temple. From the *Call's* report of his lecture I gather several ideas as to the features of Mr. Mills' particular kind of "liberalism," which is always just whatever each individual chooses to make it.

It is better for a Romanist or a Protestant to remain such "if it is good for him." "As a Unitarian," said he, "I deny that we deny the divinity of Christ; instead *we affirm the divinity of all men.*" This is a mere perversion of language, as humanity is always opposed to the idea of divinity, and only in Jesus were the two natures combined, as the Scriptures affirm. This is reducing Christ to the level of ordinary humanity, and the difference between that and denying his divinity is not worth talking about. "Religion merely stirs us to dig down in our souls (?) and find that of God which is in us. We can find it as well out of church as in it." Does this mean anything more than listen to your conscience? But there are many other important phases of knowledge concerning which conscience does not instruct us, hence the necessity for a revelation.

He also says that when lately he took a census of those who attended one of his lectures, he found "that the largest percentage of those present were members of no church whatever; they were liberals."

That is about the size of it. Liberality, as Mr. Mills considers it, is manifested by neglecting the public worship of God, a disbelief in the miraculous, and hence a disbelief in the Old and New Testament narratives and the authority and teachings of God's Word; a disbelief in the divinity of Christ, and that he performed any miracles as evidence of his divinity, and therefore an absence of authority in his teachings and disbelief in the idea that there was any necessity for his mission.

February 19, 1900.

C. S. C.

I know of no kingly soul which has not been trained for sovereignty in long and lonely hours. Moses, Paul and John had their meditative years. It is God's way of schooling for grandeur.—[Anna Robertson Brown.

A Song of the Twentieth Century.

Hear me kindly, friends and brothers,
While I venture to recall
Things an age-worn verteran told me—
"True," he said, "as Locksley Hall."

Came one day this ancient prophet
And I begged him to declare,
As a reader of the new time,
What its signs of promise were.

Asked him of the labor problem,
Of the grinding quest for gold,
How the multitudes were treated—
Urged him plainly to unfold.

Would the present system live on,—
Special hardships for the masses,
While upon its patient shoulders
Labor bears the idle classes,

Digs and sews on pinching wages
In the sweat-shop and the mine,
That a few may roll in riches
And on Fashion's uplands shine?

Then the poet-prophet answered,
And full clearly told to me
All the wonders of the new time,
All the changes that should be:

"Know, my son, that Progress is slow of foot
And barely creeps the silent years along—
So slow that men too oft impatient grow,
Let fall their hands and yield to grim Despair.
Time's chariots seldom hurry; millenniums
Advance not at the visionary's call
Nor march in stately shining splendor forth
To please the eager champions of reform.
Ages and aeons, mere fragments are,
Tiny dust-bits of God's eternal now.

"Wait, then, and hopeful be and upward look
In every wind; for men will better grow
And better times with better men will come.
Be sure dark days will dawn and clouds and storms
Break wildly o'er the social Galilee.
But clouds and tempests of the sun are born,
And agitated Galilee shall smooth away
Beneath the footsteps of the Son of Man.
Light flings the shadows over land and sea;
The light was first, and light the last shall be.

"God's kingdom yet will come—so taught the Christ
Beside the shores of the Judean lake—
And here upon the earth His will be done
As always it is done in heaven above.
Think not, as men too long have seemed to think,
That the All-loving One bids people pray
For that which cannot really be attained,
Mocks their high hopes with empty, cruel words,
And sets them vainly knocking at a door,
Hingeless and firm and fast forevermore.

"The present order, competition's crown,
Bejewelled by the sweat of ill-paid toil,
Will pass away. It must, for God is good
And he hears the cry of weary labor rise
In volume vast against the listening skies.
Injustice moral is; the hour will strike
When, with its hell-born sisters, Hate and Greed,
'Twill banish be to Tophet's burning vale,
And men in bonds of brotherhood will live
And serve according to the Golden Rule."

He paused; and then with ringing accent,
Strong beyond his years spoke out:—

"I see them, my son, and they thrill me—
These visions, inspiring and bright,
Of wrong and oppression retreating
Down, down, to the regions of night.

"See right and fraternity spreading!
See labor set free from its chains!
See love take the reins of dominion
And rule o'er the social domains!

"Oh, the world has had eras of science,
When sages have found out its plan,
And eras of trade and invention—
But this is the era of man."

—Robert F. Coyle.

The President's Canteen Ultimatum—What Next?

By Rev. Wilbur F. Crafts, Ph. D.

(Supt. of the Reform Bureau, Washington, D. C.)

At last President McKinley has given to Christian citizenship his ultimatum on the canteen. To a delegation of W. C. T. U. leaders, on February 12th, he said that the interpretation of Attorney General Griggs "must be accepted as final," and added, "Whenever Congress shall speak in plain terms on this subject, this part of the Government stands ready to execute the law." During the interview he also said, showing that he would not himself favor such a law, that the evidence showed that providing beer and light wines in "canteens" had been a benefit rather than an injury to the soldiers, by keeping them from worse places. He does not seem to have heard that the three chief British generals had proved the practicability and value of army abstinence, nor yet of President Schurman's lament over the common drunkenness of our soldiers.

The day following the ultimatum The Reform Bureau arranged for a hearing on the Spalding bill (H. R. 5457), drawn to meet the hair-splitting objections of Mr. Griggs. Until the President distinctly refused to carry out the people's will, most of the anti-canteen leaders felt that all petitions this year should be sent to him, but now they will appeal to Congress. They hereby ask that petitions, but more especially letters, be sent swiftly to Congressmen and Senators in behalf of the Spalding bill, or the Grote bill (H. R. 1060), which last includes, with canteens of army and navy, those of soldiers' homes, and also liquor-selling in immigrant stations and other government buildings. The nearly unanimous vote of the last Congress against "canteens," and the response of this Congress to even the petitions of women in the Roberts' case, remove every doubt that petitions and letters are efficacious, if numerous enough. (The Reform Bureau will supply petition pattern to all who apply with stamp.)

The President should also be appealed to, not any longer as to "canteens," since he has closed his record on that, but rather with reference to the increasing American saloons in our new islands, all of which he now controls, and some of which he is expected to govern by military authority for some years to come. Let him be asked to reduce the liquor traffic

in the islands at least to such an extent that there will be no more saloons and no stronger liquors than when our flag was raised as a symbol of civilization. It is a good time to recall that the beginning of the end of slavery was the fight over its extension to new territories. Not less important is it that the President's now completed record on the canteen should come to judgment in the court of Christian citizenship, whose nine millions of votes are less respected, because of their excessive meekness, than the half million votes of the liquor traffic, which insist on consideration. Mr. Griggs' new net of sophistry about the President being "compelled to enforce the law as interpreted," should ensnare no one. Even Mr. Griggs' interpretation only *permits* canteens. No law ever *required* them. By such an order as that with which Secretary Long suppressed them in the navy, President McKinley could manifestly have done the same thing in the army. What are we going to do about it?

To the Sabbath-School Workers of Los Angeles Presbytery.

Dear Brothers and Sisters: The last fall meeting of Presbytery requested the undersigned, in connection with the committee on Sunday-school work, to arrange for a local Institute in each church. Since that meeting a circular has been addressed to all the presbyteries, by Rev. J. A. Worden, D.D., our general superintendent of Sunday-school work, proposing to set apart one mid-week prayer-meeting in each church for simultaneous conferences on this fundamental subject.

So, after conference with the chairman of our Sunday-school committee, Rev. Fred. Johnson,

WEDNESDAY EVENING, MARCH 7,

Is suggested, and it is hoped that on that night every one of our churches will light the signal fire. If another evening is necessary, take the nearest prayer-meeting possible.

The subjects suggested by Dr. Worden are most important and are as follows:

1. The Deepening of the Spiritual Life of the Sabbath-school.
2. The Conversion of Scholars.
3. The Ingathering of Neglected Children.

Let the pastor, or session, appoint three persons early to prepare papers or addresses on these subjects, have special music for the occasion, expect all the Sunday-school officers and teachers, invite the scholars and their parents, and in every proper way make it an important occasion in your Sabbath-school history.

Dr. Worden requests pastors and superintendents "to consider the propriety of holding a brief prayer-meeting, of ten or fifteen minutes, at the close of the school session every

Sabbath, for the advancement of the objects specified."

Let us make these local Sunday-school Institutes auxiliary to the grand "Twentieth Century Movement" for winning a half-million new scholars by the time of the General Assembly of 1901. Let this last year of the nineteenth century be a glorious year of progress in the kingdom of God on earth, so far as it is in our power. And may God's blessing rest upon this united effort for the study of his Word.

Fraternally yours, *Henry H. Rice.*
Pomona, Cal., Feb. 6, 1900.

Pacific Hospital.

The splendid start made by the Pacific Hospital last spring has been followed by God's blessing upon the last year's work. We are pleased to call this our hospital and to give you some of the facts from the annual reports. The hospital opened without a patient ten months ago, and we have just had the pleasure of seeing every bed occupied at one time, not a liability to start the year with, and our resources include the fine forty-room, with modern improvements, all paid for.

The results of our work have been the very best. Half of the patients have paid regular hospital rates; most of the others about cost of board and nurse.

Rev. John Hemphill, D.D., pastor of Calvary Presbyterian church, was elected Vice-President for this year. While using all modern methods of treatment we endeavor to make the hospital as much like a Christian home as possible. We have tried to do as we believe Jesus would have us do, and the Christian influence has been helpful to many. We need more nurses in our training school and will be pleased to have applications from consecrated Christian young ladies, who not only want a scientific training, but want to give a part of each day's time to our Master's work.

Send us pay cases and we will do them good, and they will help us to build up and add to our institution. Many leading physicians have offered their services free to those who could only pay hospital price. The rates are \$10 to \$30 per week. That is as low as any hospital giving the best care. For information address,

H. A. Hess, M.D.,
Manager.

[We have sent friends to this useful institution, who were greatly helped and gratified.—Ed.]

More dear in the sight of God and his angels than any other conquest is the conquest of self, which each man, with the help of heaven, can secure for himself.—[Dean Stanley.]

Facts are unanswerable arguments in favor of Christianity.

Home Circle.

Transformation.

JENNIE E. GATES.

I shaped a plan for my life—
A beautiful, fair design;
A smooth, a rose-strewn way, and rife
With pleasures for heart of mine.

God shaped a plan—and lo!
The heaviest burdens I found;
And the way He would have me go
Was over hard, stony ground.

With fretful, complaining soul,
With reluctant steps I trod;
Slighting the love which would control
And lead me to see my God.

Overcome and fainting at length,
In my thorn-hedged, stony way,
Prostrate I reached for a hand of strength—
In darkness began to pray.

'Mid pangs of shameful defeat,
"Father, no longer my will,"
Was all my lips could repeat;
But my heart grew calm and still.

I looked for my burden—and lo!
It quivered with life—and I found
It had shaped into wings; and so
I was borne above stony ground.

"Father, Thy will and mine are one!"
This, this was the song of my soul;
He answered, "My will in thee is done;
In Me thou art perfectly whole."

Rutland, Vt.

A Pathetic Story.

Mrs. E. M. Whittemore tells how baby Louie came to her room early one Washington's birthday and cried out, "O mamma, I want a flag, please." "How much would it cost?" said mamma. "Well, I could buy one for five cents, a very nice one, but," and his eyes sparkled with delight, "Oh, mamma, I could get a b-e-a-u-t-y of a flag for six cents." Reaching for her pocketbook his mother said, "Suppose you get the nice flag and give the extra penny to Jesus for Africa?" The child did not answer, but the little upturned face said that would not do at all and the mother kissed him and told him not to think of what she had said. He went out into the library and through the open door his mother could see him walk round and round the table, his head bent, his brow contracted. Presently he said, "I'm going, mamma." Half an hour later he entered his mother's study with a flag in one hand and the other closed and asked for his small bank, saying quietly, "I want to put my penny in the bank for Jesus, I did not buy the beauty of a flag." Taking the child in her arms the mother said, "Darling, did you do this because mamma asked you?" "Oh, no, mamma dear, I did it for Jesus, because I love him." As he was about to put the penny in the bank she stopped him an instant, saying, "Well, darling, it is only a penny, what can a penny do?" "Why, mamma, couldn't

it help to tell the heathen a little tiny bit about Jesus?" The mother said, "Yes, my precious child, a tremendous bit about Jesus. We will commit it to God and ask his blessing on it." They knelt and prayed and in less than six weeks over \$64 were added to the penny for the spread of the gospel in Africa. Weeks passed and Easter Sunday the sexton brought to the Whittemore pew a long, narrow box, directed to Louie. It was opened and on a card in an unknown hand were the words, "To the little boy who gave his extra penny to Jesus for Africa." Attached to this were three new one-dollar bills, and the box was apparently full of flowers. When the restless little boy reached home he took out the flowers and made bouquets for each member of the family, until there were only two or three left for himself, but he was happy. Removing the last flower, his fingers caught in a paper underneath, and pulling it out, he discovered there was something else in the box. The string was untied and out fell a beautiful silk American flag. Trembling with pleasure he stood still a moment and then said, "But, oh, mamma, I did not give the penny to Jesus for him to pay it back." The mother replied, "No, darling, he knew you did it just for himself in love." "But, mamma, it is ever so much nicer than the beauty of a flag would have been that I wanted." "Yes, darling, that is like Jesus, he never gives us what we think would satisfy us, but far more, to show how willing he is to please us when we fully trust him." "But just see how he let the penny grow, till it grew, and grew, and grew into the big flag." Then holding the flag in his outstretched hand, and looking at it with intense admiration he said, "And oh, it's ever so much nicer than the one I gave up for him." Here the written record ends, but not the work of God the loving mother began that day when she did not "despise the day of small things."—[Abbie C. Morrow.

Went to Be Shod.

REMARKABLE HORSE SENSE DISPLAYED BY
EX-SENATOR DAWES' OLD MARE.

A remarkable instance of horse sense was exhibited at the Russell stables Tuesday, says the *Pittsfield Journal*. They have at that stable a horse which was purchased from ex-Senator Dawes, known as the Dawes mare, and is used on the baggage wagon running from the hotel to the depot.

Tuesday morning the old horse was taken out of the stable and on the way to the depot she slipped on the ice and fell. Again during the morning hours about town the horse slipped on the ice. At noon the horse was unhitched and sent into her stall for her mid-day meal.

She is never hitched, and when the men

looked for her to make the one o'clock trip to the station she was nowhere to be found. They searched the stable and streets and finally went to ex-Senator Dawes' house, but the old mare was not to be found.

Toward three o'clock, however, she appeared at the stable trotting in briskly and, looking around, went into her stall.

It was discovered that she had been newly shod, and the employes made inquiry at the blacksmith shop and learned that the horse had arrived there a little after noon and waited her turn for the shoer. The men at the shop knew her and thought she had been left there by some of the hostlers.

The old Dawes mare is making her regular trips to the station to-day with new sharp corks, and she has won the hearts of every stable man by her knowledge of the right thing to do at the right time.—[Our Dumb Animals.

A Carrier Pigeon's Race for Life.

The passengers on the ferryboat Piedmont, from Oakland, Cal., were treated to the spectacle of a speed test between a sea eagle and a carrier pigeon, in which the smaller bird won by saving its life. When the boat was opposite Goat Island, P. H. Schlotzhauer, a pigeon fancier of Alameda, released five birds. Among them was the famous five-year-old-homer, Duke of Richmond, who has proved his right to a title of nobility in more than a score of long distance flights. The pigeons rose into the air and circled several times. Four of them turned towards the east, but the fifth, which was the Duke of Richmond, was seen to flirt and drop toward the Piedmont. Then the passengers made out that the pigeon was being pursued by a large bird. The two birds were at an elevation of 1,000 feet when the chase began, with the carrier a short distance in the lead. As by instinct he dropped straight for the place where his master had released him, and landing upon the ladies' deck of the *Piedmont*, fluttered through the cabin door. The sea eagle was so confident that it would strike its prey that it did not check its pursuit until within ten feet of the rail of the ferryboat. Then it wheeled suddenly, and hovering about the stern of the boat for a few moments, winged its way back towards Goat Island. Once inside the cabin the frightened bird ran down the aisle until it came to a passenger reading a newspaper. As if sure of protection, it fluttered up to his side and perched on the arm of his seat. There it was caught by Schlotzhauer and safely caged.—[San Francisco Chronicle.

A saloon can no more be run without using up boys than a flouring mill without wheat, or a saw-mill without logs. The only question is, whose boys—your boys or mine—our boys or our neighbors?

The Beginning.

BY PERSIS GARDINER.

Whence came the river, so strong and clear,
That waters the meadows far and near?

From a clear little spring,
Like a lustrous pearl,
Where the mosses cling,
And the fern leaves curl,
On the hilltop's height
Bubbling up so bright,
Fed by mountain rain,
Without taint, without stain.

Whence came our Washington, good and grand,
Whose name is honored in every land?

From a stainless youth;
From the upright ways,
From the strength and truth
Of his early days;
From a boyhood true,
Pure as mountain dew,
As unsullied a thing
As the clear, hilltop spring.

—*The Youth's Companion.*

Home Courtesy.

Arriving one afternoon at a small town, a speaker was met by the president of the local W. C. T. U., a soft-voiced woman, with a young face under silvered hair.

As the two ladies were riding along the shady street, pupils from the public school began to throng the sidewalks.

At a crossing, a bright-faced boy about ten years old stood waiting for the ladies to pass, and lifted his cap with a courteous gesture and sunny smile.

The hostess leaned from the carriage with a pleasant greeting, and the gray cap covered the brown curls again as they drove on. "One of your Sunday-school class?" ventured the speaker. "No," replied the hostess, "my only son, Harry."

As they approached the home, they nearly overtook a young girl of about fourteen, and a middle-aged man, walking briskly. The man was listening in a deferential way to the girl's merry chatter. At the gate they paused, the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him, then bowing, he passed on, as if hurried, not observing the approaching carriage.

"This is our home; that is my husband going to his office," said the hostess.

"And you have another guest, or is the young lady a caller?" asked the speaker.

"That is Margaret, our eldest child. She and her father are great chums," replied the hostess.

At the daintily-appointed tea-table, the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a fragile piece of china. Her face crimsoned with distress, and the violet eyes lifted to her mother's face were large with gathering tears. The speaker winced, dreading discordant notes where all had been harmonious. "I hope they will only send her away in disgrace—poor lit-

tle thing!" her thoughts ran. But even as she thought, with perfect courtesy the mother spoke the same conventional words of reassurance which she would have used had the honored guest broken the cup. Seeing the quivering lip of her cherished child—her guest from God—she added, softly: "Mother knows you are sorry, dearest. Just let it pass, and overcome it," while the father, with ready tact, engaged the speaker in conversation.

The speaker was charmed. That evening, walking to the meeting with another white-ribboner, she could not resist saying: "Your president seems wonderfully blessed in her children."

"Yes, but she has anxieties as well as the rest of us," was the unexpected reply. "Margaret has grown so winning that even the college boys would walk around by the high school to walk and talk with her, until her father quietly happened to be returning from the court-house to his office, past their house, every time. Yes, it does take his time; but he is queer. He thinks that is one of the things his time is for. He thinks it pays."

"Then Harry. Two years ago he was so shy it made him seem really rude; he just *could* not speak to people. And little Madge is still so timid that harshness would be fatal to her. This is our church." The speaker had food for thought.—[The New Crusade.]

His First Money.

CHARLES H. DORRIS.

Billy Barlow went home with "a bee in his bonnet"—a kindly bee which kept saying to him: "Billy boy, you ought to start out gathering honey after such a sermon as you heard this morning."

Dr. Gordon's words had fallen into at least one pair of hearing ears, and his thought into one honest little heart; for the very next day, after school, Billy rang the bell of their nearest neighbor's house. The lady of the house, who had seen Billy coming up the steps, opened the door herself.

"Why, how do you do, Billy?" she said.

"I am pretty well, thank you," answered Billy. "And please, Mrs. Jeffers," he continued eagerly, "have you any work for me to do?"

"Work? For you?" questioned the astonished Mrs. Jeffers. "Has your father failed?"

"Why, no, Mrs. Jeffers!"

"Then why do you want to earn money? Do not your people give you all you ought to have?"

"Yes, Mrs. Jeffers. But—but—"

"But what, Billy? Come in and tell me. Pardon me for not inviting you in before."

"Yesterday," faltered Billy, with red cheeks and downcast eyes, "Dr. Gordon talked missionary to us. And—I want to earn some

money for that cause. I've got money, but it's none that I've earned."

"Oh, I see!" replied Mrs. Jeffers. "I see. And you are doing just right. Come out in the kitchen, and we will see what Bridget has to offer. Bridget," she asked, when they had entered the good-natured cook's domain, "have you any work this little friend could do?"

"Nothin'" laughed Bridget, who was one of Billy's best friends. "Unless he be a fatter scroobin' me floor, an' Oi was jist a-goin' to do that meself."

"Could you do that, Billy?" asked Mrs. Jeffers.

"Yes, ma'am, I think so. I play sometimes at scrubbing floor for our Nora."

"Well, Billy, I will give you fifty cents to scrub the kitchen floor; and mind you make a good job of it," laughed Mrs. Jeffers.

"Yes'm," answered Billy, "and I thank you, Mrs. Jeffers."

A moment later the telephone in Billy's home rang, and Mrs. Jeffers called over the wire: "O Mrs. Barlow, come over right away. I've got 'somebody in my kitchen doing something,' to show you." And in a little while the astonished Mrs. Barlow was peeping through the door of Mrs. Jeffers' kitchen.

"Now come into the parlor while I tell you about it," whispered Mrs. Jeffers. "Do you know," she continued, when they were comfortably seated side by side, "that never have I had such a missionary sermon preached to me as the one I just received from dear little Billy. I had thought that we were doing nobly by that cause. But now I feel ashamed of myself."

A half hour later, while the ladies were still talking, the little floor-washer entered the parlor.

"Why—why, mamma, how did you get here?"

Mrs. Barlow, advancing to meet him, received the blushing, faltering lad with open arms. Pressing him close to her heart and kissing him, she whispered:

"My precious little missionary boy! Your first work, and the first money you have ever earned are for the Master. God bless you, Billy!"—[Zion's Herald.]

Palaces.

"And there's never a leaf or a blade too mean
To be some happy creature's palace."

When we start out this month for a brisk walk, we want to have two things about us: first, a pair of keen eyes; and second, a small box or basket. Funny things to go together, are they not?

You need the second to carry home what the first discovers, and be sure you do not bring it back empty. Besides, it is very cold work to carry a bunch of twigs, particularly

when Jack Frost is here, there and everywhere, ready to nip at the shortest notice.

Of course, all the larger boys and girls know what a "cocoon" is. The smaller ones may not know that it is the case made by the larva to contain the pupa.

I think I hear quite a chorus of children asking: "What is a pupa? What is a larva?" To make it very clear, let us begin with

THE EGG.

This is the first stage in the life of all insects. Usually the egg is placed by the mother near some food, so that the young may be nourished till it can take care of itself. Then comes

THE LARVA.

This is the second stage. The larva is a worm or caterpillar which hatches from the egg. The larva's business is to eat and grow, till it becomes full size; then it stops, and settles down into a

THE PUPA,

the third stage in the insect's life. The pupa is very quiet, wrapped up often in a case or cocoon spun by the larva all about itself. Although the pupa is seldom able to move about, great changes are going on within; and the fourth stage is

THE ADULT,

or perfect insect. Almost all adult insects have wings. Insects never grow after the adult stage, so do not think a small fly may grow to be a large one, for it can not. There is a very simple reason for this, which I will tell you. When the perfect insect comes forth the wings are full-size, and in such proportion to the body that they can easily bear it in the air. The wings from their structure and material cannot increase in size, so that to serve their purpose, the body must not grow either.

The last or adult stage is generally short. The grown-up insects, which have taken so long a time to grow up from the egg to the larva, from the larva to the pupa, and from the pupa to the perfect form, eat little food, and live only long enough to lay eggs, so that the endless chain may be kept moving.—[Sel.

Abraham Lincoln on Temperance.

Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a greater tyrant deposed—in it, more of want supplied, more of disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping; by it, none wounded in feeling, none injured in interest. Even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. Happy day, when all appetites shall be controlled, all passions subdued, all matter subjugated; mind, all-conquering mind, shall

live and move the monarch of the world. Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that Land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory!

A Touching Incident.

A young man and his wife were preparing to attend a Christmas party at the house of a friend, some miles distant. "Henry, my dear husband, don't drink too much at the party to-day; you will promise me, won't you?" said she, putting her hand to his brow, and raising her eyes to his face with a pleading smile. "No, Millie, I will not, and you may trust me," and she wrapped her infant in a soft blanket and they descended. The horses were soon prancing over the turf, and a pleasant conversation beguiled the way.

"Now, don't forget your promise," whispered the young wife as they passed up the steps. Poor thing; she was the wife of a man who loved to look upon the wine when it was red. The party passed pleasantly. The time for departure drew near; the wife descended from the upper chamber to join her husband; a pang shot through her beating heart as she met him, for he was intoxicated; he had broken his promise. Silently they rode homeward, save when the drunken man broke into snatches of a song or unmeaning laughter. But the wife rode on, her baby pressed close to her grieved breast.

"Give me the baby, Millie; I can't trust you with him," he said, as they approached a dark and swollen stream. After some hesitation she resigned her first-born—her darling babe, closely wrapped in a great blanket—to his arms. Over the dark waters the noble steeds bore them, and when they reached the bank the mother asked for the child. With much care and tenderness he placed the bundle in her arms; but when she clasped it to her bosom, no babe was there. It had slipped from the bundle, and the drunken father knew it not. A wild shriek from the mother aroused him, and he turned around just in time to see the little rosy face rise one moment above the dark water, and then sink forever, and by his own intemperance. The anguish of the mother and remorse of the father are better imagined than described.—[Raleigh Christian Advocate.

Let God be your guide in the building of the vessel in which you expect to cross the ocean of life, and enter entirely without wreck. Use no timber that will not bear storm. Never sleep while you skirt the reef.—[Joseph Cook.

The Occidental Board OF FOREIGN MISSIONS.

920 SACRAMENTO ST., SAN FRANCISCO.

Mrs. P. D. Browne, President, 920 Sacramento Street, San Francisco.

Public meeting first Monday in each month, sessions at 10 a. m. and 2 p. m. All are invited.

Mrs. H. B. Pinney, Secretary of Literature, 1407 Castro street, Oakland, Cal.

The annual meeting of the Occidental Board is close at hand. It will take place on Wednesday, Thursday and Friday, April 4th, 5th and 6th. There will be a hurrying up of Presbyterian and auxiliary annual meetings, and haste to fulfill pledges, that all money may be in the hands of the treasurer, Mrs. Denniston, by March 20th. If wishes were wings we could compass much that is now difficult. Our special wish is that every Presbyterian on the Pacific Coast might yet give one dollar for our foreign mission fund. That might be an easy thing to do. Only a little special study of the subject, in the spirit of willing obedience to the divine command, "Go ye and preach the gospel to every creature."

Those who attend our annual meetings are attached to our own Presbyterian Mission House, 920 Sacramento street, and there the meeting will be held. Not in the cramped, crowded room as formerly; partitions are to be taken down and the two rooms made into one—afterward a long set of folding doors will make the size of the hall adjustable.

The afternoon of Wednesday, April 4th, will be a reception to delegates, from 3 to 5 p. m. Thursday morning at nine o'clock there will probably be a conference of workers, and secretaries. The program will doubtless be published.

The San Francisco Presbyterian Society will meet in Trinity Presbyterian church, Twenty-third and Capp streets, on Friday, March 2d, at 10 o'clock a. m. and 1:30 p. m.

Our Special Object Secretary, Mrs. H. C. Morris, of 1105 Jackson street, Oakland, sends word to auxiliaries and young people's societies, that the Special Object list of workers for 1900, and pledge blanks, will be sent out at the beginning of the missionary year in April.

Miss Cameron's report: Ah——, young married woman whose husband treated her most cruelly came to our home for help. She stayed about a month, and finally decided to return to him upon his promising to do better in the future. We insisted that he rent a room for her near the mission, which he did. They are now living together quite peaceably.

A woman who had married from the Home and whose husband died some months ago took refuge with us for a few weeks on account of the persecution she suffered from a certain

highbinder society, one of whose members was determined to marry her. In company with a policeman we visited the highbinders' headquarters and threatened to have them all arrested if they gave any further trouble. Soon after —— returned to her home and has had no trouble since then.

Mrs. ——, the second wife of a prominent Chinese doctor, came to the Home early one morning. She was badly bruised from a beating her husband had given her the night before. The doctor came many times to apologize to us and beg her forgiveness. She finally got the secretary of the Chinese Legation to intercede and promise better conduct in the future, so his poor little wife, who seemed so proud of him, decided to return and give him another trial.

Another, ——, was helped back to China, and —— went back to China as nurse to the children of Ruth King, an Americanized and Christian Chinese woman. Also —— and her little daughter were "landed" and are living on Jackson street. The little-footed woman, ——, and her daughter ——, were remanded to China by Judge De Haven, but expect to return on the same steamer, Collector Jackson having promised to land them when they present the correct papers.

Of the two Japanese girls rescued by Mr. Kane, one left us to go with friends who promised to give her work, and one who is very ill was placed, through the kind efforts of Mrs. Wright, in the Pacific Hospital.

Leaflets for March: Historical Sketch of Africa, 10 cents. Questions and Answers, 5 cents. Bishop Crowther (Hero Series) 2 cents. A Cry from the Congo (poem), 6 cents per dozen. So Much to Do at Home (poem), 20 cents per dozen. Home Life in Africa, 15 cents per dozen. Robert Moffatt, cloth binding, 30 cents; paper, 18 cents. David Livingstone, cloth binding, 30 cents; paper 18 cents; also Madagascar, same price. Sketch, Mary Hayes Johnson (free). Narrative, "Ezra an' Me an' the Boards," 15 cents per dozen. Soup plates, 10 cents per dozen. The Story of a Story, 15 cents per dozen. The Garden of a Great King, 10 cents per dozen. Miss Elmira, 10 cents per dozen. Mrs. Pickett's Missionary Box, 15 cents per dozen. Mrs. Purdy's Perquisites, 15 cents per dozen. The Little Dog in Missions, 10 cents per dozen. Uncle Dan's Prayer, 10 cents per dozen.

Naturalists tell us that there is a flower in South America, which is visible only when the wind blows. The shrub belongs to the cactus family, and the stem is covered with warty-looking lumps in calm weather. These lumps, however, need but a slight breeze to make them unfold large flowers of a creamy white, which close and appear as dead when the wind subsides.

Woman's Synodical Society

OF HOME MISSIONS OF CALIFORNIA.

Mrs. Willis T. Perkins, President, 614 Sutter st., S. F.

Miss Janet C. Haight, Corresponding Secretary, 1201 Alice St., Oakland.

Articles designed for this column should be sent to the Editorial Secretary, Miss Clara Pierce, San Anselmo.

For Presbyterian Treasurers.

While the work of the Presbyterian Treasurer is in the field of figures, dollars and cents, the thoughtful treasurer will remember the significant phases it presents, beyond the mere money value of the silver and gold which pass through her hands. For does not every dollar represent some purpose or expression of the heart, whether it be of love, willing sacrifice, or perhaps of selfish aim? These can not be computed, nor is it possible to estimate the intrinsic value of the money so carefully counted, or its results with His blessing added. This is known only to Him, who regards the "willing mind," as well as the tithes and offerings, and whose promises fail not.

And when the letters come from the various treasurers containing checks or orders, how much oftentimes there is to read between the lines! One letter expresses joy, and even commendable pride, that the amount sent is so large to be used in the Master's service; another, regret, because of the failure to fully meet the pledges, but with hope of success in the future. And these words, "Only thirty-five cents from our little Junior Society," may also mean effort and self-denial; and, prompted by the true spirit in giving, the smallest sum proves to be the "two mites" of great worth. The shining coin also comes, reminding that a "word fitly spoken" is likened to the pleasing form of these metals—"apples of gold" and "pleasing form of these precious metals"—"apples of gold in baskets of silver."

Much depends on remitting money in the correct way, with concise statement as to designation, and on time, that it may reach the Boards in New York, certainly by the last day of the quarter, thus considering the convenience as well as the needs of others. The local treasurers can greatly assist in this by sending promptly to Presbyterian treasurer, not forgetting that she remits quarterly, and that a day or two late is often equivalent to months of delay. Promptness is of special importance at the close of the fiscal year in order that all amounts may be included in the Annual Reports.

The money is sent in His name and for His sake, therefore let it be sealed with love, consecrated and followed by the sweet incense of prayer, as it is borne on its way to fulfill its part in the mission of spreading the tidings of the gospel—a ransom freely given without money and without price. May we then be

thoughtful, considerate, prayerful, and, remembering that the work is not our own, doubly careful in all that pertains to it, discounting discouragements, inaccurate accounts and reports, even as the pure gold is free from dross.

And let us leave the final balance to him, who proveth all things, and in whom are all the treasures of wisdom and knowledge, and who yet graciously accepts the humblest service faithfully done for his name's sake.

Mrs. M. W. Upton,
Presb'l Treas.

Oakland.

Letter from Miss Shaver.

My work is all in the schoolroom, from nine to twelve o'clock and from one to four, and in the evening from six to seven. My department is the intermediate, the ages ranging from eight to twenty-eight, I think the greater number probably between ten and fifteen years. It is hard to ascertain their ages. My pupils read very mechanically, as it is difficult for them to grasp the thought as they read. The facility with which they commit portions of Scripture is quite surprising. They recite in concert (and it is in *concert*, though monotonous) whole chapters. I wish you could hear my class say the Nineteenth Psalm, taught them by a former teacher. They are now learning the thirteenth chapter of I Corinthians.

It is an ever present joy to me that I may exhort and teach the Bible unreservedly. That sounds strange, no doubt, but to one who has been hampered by the restraint placed upon the public school teacher, this freedom is a constant delight.

The singing is as good as I have ever heard in any school. You would be surprised to hear how well the boys sustain the bass, and, in many of the hymns, the tenor. The girls, too, are wonderfully accurate in soprano and alto. We use the "Gospel Hymns," and the playgrounds resound with the songs. There is a good organ in my school-room, which, by the way, is also the chapel.

Now I think I have a nice little surprise! Charlie Schurz and Emma Hill are both in my department. They are both dear children. No one could fail to love them in spite of their dark skins. In fact, I am not sure but I shall soon be saying that the dark skins are a decided attraction. Their house-mothers keep them so clean that we forget that they are Indian children. The boys and girls have surprised me greatly by their decorum, and by the kindliness of the spirit manifested throughout the school. This must be the result of years of the judicious combination of exact discipline with sympathetic friendliness which I find to be the governing influences of the school. I am amazed to find that there is little mischief—almost none! and almost no such thing as quarreling among themselves. White children might learn many a lesson from these little "red" brothers and sisters.

Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS,

PORTLAND, OREGON.

Mrs. W. S. Ladd, President, Sixth and Columbia sts

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday in each month at 2:00 p. m. Invitation extended to all. Executive Committee, first Tuesday of each month, at 10 a. m.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

All communications intended for this column should be sent to Mrs. S. T. Lockwood, 371 E. Eighth street N., Portland, Oregon.

Foreign Missions.

The sermon at the First Presbyterian church, Portland, on Sunday morning, February 18th, was on foreign missions. The figures presented were so convincing and suggestive that the women of the North Pacific felt they should have a wider hearing.

Dr. Hill began his sermon with a reference to the pause of the American army before Santiago. To one with only a limited outlook the issue might have seemed doubtful. For the commanding officer to confess that he was unable to advance might have seemed like the presage of victory for the enemy. But reinforcements were hastening to the scene. A powerful nation was only a few hours distant and a splendid fleet, like a keen hawk, just ready to dash at its quarry, was just over the hills. In another day the news was flashed over the wires that the wrecks of the Spanish ships were lying along the Cuban shore. Then we realized how swift and brilliant and complete the triumph was to be.

There are pauses in the onward movement of the Lord's hosts. Thoughtless people become panic-stricken, and sometimes feel doubtful as to the outcome. Let such an one climb to a point of vantage and sweep a larger horizon. Let him see the mighty host, ever enlarging as it moves up out of the centuries. And the Eternal God is there, with storms and crushing laws and the resources of a universe.

Reference was made to the present condition of the churches. It is said that the pulpit is decadent, that church members have become worldly, that denominational activities are imperiled, that there are few additions to the churches and too many ministers. But the causes, financial, intellectual and spiritual, are not hard to find, and they are only incidental. The indications are very plain that the advance has again been resumed.

Compare the closing decade of this century with the last ten years of the eighteenth century. A hundred years ago in England the church was cold and lifeless. Church services had become a formality and the thought of

sending the gospel to the heathen world was regarded as the wild vagary of a crazy man. Across the channel, in France, it looked as if Christianity were in its death gasp. The churches had been packed. Voltaire had announced that in a few years Christianity would be at an end, and the people in deliberative assembly had announced that there was no God. In Germany, the fountain head of the Reformation, it seemed as if the gospel could never again make a successful appeal to the hearts of the people. The pulpit had come to be a platform from which lectures were delivered on manners and morals and the secular affairs of life. The Christmas festival was used as an occasion for preaching on the feeding of cattle, and Easter was regarded as an opportune time for urging upon the people the virtue of early rising. Here in America infidelity was the most popular movement of the day, and infidel clubs were common everywhere. And then, in England, John Wesley began his wonderful work, which swept from sea to sea and across the Atlantic. Thousands were brought into the kingdom and the churches were quickened as if a new Pentecost had come. Over in Germany the Moravian movement under Zinzendorf began, and the black fog of infidelity was rolled back, as the mists of a dark valley give way before the rising sun. In America Jonathan Edwards moved upon the hearts of the people, until multitudes cried out as in old Jerusalem, "Men and brethren, what shall we do?" Those ten closing years of the century were only a pause in the splendid onward movement of the hosts of God.

There is a member of this church who is now about ninety-three years of age. If she were here to-day, and had kept track of the religious condition of things during her life, she could tell us a story that would sound like a tale of the Orient. When she was a babe in her mother's arms, there were almost no Christian young men in the colleges of the country. Yale College had only three, and in Princeton College, as late as 1813, there was only one. But how is it to-day? More than half the students in our colleges are church members. A recent investigation shows that in Harvard University, regarded as one of our most liberal institutions, out of 1,400 men who have been graduated during the past few years, only two declared themselves as unbelievers. A college in Missouri announces that in the twenty-five years of its existence every one of its 323 graduates was a Christian. When our church member, who is now in the tenth decade of her life, was thirty-seven years old, such a thing as a Young Men's Christian Association had never been heard of. But now she finds that an organization of Christian men, the object of which is to lead young men to Christ, has, in the United States alone, 1,286 associations with 232,653 members,

owning property valued at over \$15,000,000, and employing 1,282 general secretaries and other officers.

When our church member was seventy-eight years of age such a thing as a Christian Endeavor Society had never been heard of. But now she finds, only fifteen years later, that this young people's organization has 43,000 societies, numbering 3,000,000 of members, and holding each year an annual convention, attended by from 40,000 to 60,000 delegates. And yet some people ask if Christianity is losing its hold.

And so we might pass in review the different Christian agencies at work extending the Lord's kingdom, and show how marvelous has been the growth in numbers and power of each—the Salvation Army, the university settlements, the Woman's Christian Temperance Union, the Bible societies and the charitable institutions.

But I want to say just a word concerning the foreign mission movement. It was only 108 years ago next May when William Carey preached his famous sermon in Nottingham, England, and urged his hearers to send missionaries to tell the heathen world of the Savior of Calvary. The idea was ridiculed. He was told that when God wanted to save the heathen he would attend to it. And the brilliant Sydney Smith made a jest of the \$50 that had been gathered to begin the work of converting 420,000,000 of souls. Fifty dollars was the total amount given for foreign missions 108 years ago in England and the United States. In this country the total amount given for foreign missions for the second decade of the century was only \$206,210, or an average of \$20,621 a year, while in 1892 the foreign missionary societies of this country alone expended \$5,006,283 in one year for the spread of the gospel in heathen lands. And yet the remark is sometimes heard that Christians are not interested in the salvation of the world. So we see how the handful of corn planted on the barren mountain has increased, until great rich gardens cover its top like a crown studded with emeralds.

God is a king Father. He sets us all in the places where he wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough for what he wants us to do; and we may always be sure, whatever we are doing, that we can not be pleasing to him if we are not happy ourselves.—[J. Ruskin.]

To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do and must only be willing to wait.—[Henry Drummond.]

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

The Paralytic Healed. (Mark ii: 1-12.)

LESSON X. March 11, 1900.

GOLDEN TEXT.—"The Son of Man hath power on earth to forgive sins." (Mark ii: 10.)

Introduction.

Parallel passages: Matt. ix: 2-8; Luke v: 17-26.

Time: Early in 28 A. D.

Place: Capernaum.

Since the last lesson: Early the next morning after the events of the last lesson, Jesus rising before daybreak went out of the city into a desert place for prayer. Certain of the disciples finding him informed him that all the people were seeking him. The words implied the desire on their part that he should immediately return to Capernaum. But Jesus had not transferred his ministry to Galilee for the benefit of the people of that city alone. "Let us go elsewhere unto the next towns, that I may preach there also; for to this end came I forth" (Mark i: 35-38; Luke iv: 42, 43). Thus began the first circuit through Galilee (Mark i: 39; Luke iv: 42; Matt. iv: 23-25). During his Galilean ministry Capernaum was the centre from which Jesus worked. From that point he would make circuits out through the country. We cannot certainly tell how many of these sojourns and circuits there were, but probably there were at least eight of each. Matthew informs us that Jesus' occupation during this period was teaching, preaching and healing. Instruction, as well as exhortation, was needed, and both of them were enforced by the miracles of healing which were wrought by him.

Upon this circuit took place the healing of a leper, a particular account of which miracle is recorded (Matt. viii: 2-4; Mark i: 40-45; Luke v: 12-16). Doubtless other and just as remarkable cures were performed on this tour, but of them all the evangelists relate in detail only this one, it being a notable example of his marvelous power. These miracles were all primarily meant as a kind of credentials of him who wrought them. They turned the attention of the people to him, and substantiated the claims he made for himself.

Critical Notes.

V. 1. Having completed his first circuit the Master entered again into Capernaum. His return was as quiet as he could make it. We may be sure that there was no movement on his part to make it a matter of publicity. But such an one as he could not remain in quiet. Quickly the news permeated the city. It is always impossible to conceal the presence of Jesus, whether it be in an individual heart or in a church. His presence is always discovered in some way.

V. 2. In those days where Jesus was, the

crowd was always sure to go. Unquestionably many were impelled by idle curiosity; while others sought only the external blessings of healed bodies. From Luke we learn that Pharisees and doctors of the law were among those gathered to see and hear him. Theirs undoubtedly was a sinister motive. But that did not prevent the Master's using the opportunity to speak the word, i. e., the gospel, to them. The word "was the announcement that the kingdom of God was at hand, and that repentance and faith were the necessary preparations for it. This word our Lord preached in season and out of season, on the Sabbath and on the week day, not only by means of formal services, but by conversations and precepts and parables and miracles, in public and in private." To the needy crowds who thronged the doorway this word was spoken.

V. 3. Nor was his work confined to preaching, for Luke says that "the power of the Lord was with him to heal." At this juncture four men came bearing a man rendered helpless by paralysis.

V. 4. The crowd was so great about the doorway that approach could not be made there. The construction of the house made another way of approach possible. Generally there was a central court in the Oriental houses, over which was a light and movable roof. Removing part of this, they lowered their helpless friend so that he came down just before Jesus.

V. 5. This act was manifestly one of faith. Had they not believed in Christ's power and readiness to heal, they would not have taken so much trouble to bring the helpless one to him. And doubtless the faith of the four was participated in by the paralyzed one. The act itself was an appeal to Jesus. But what a strange response! Nothing had been said about the forgiveness of sins. Physical healing was sought. But Jesus could see the real trouble in the helpless one's heart. Probably the sins of his young manhood had brought him into this condition. The burden of sin rested on his heart. And how tender that address, "Son"!

V. 6, 7. Jesus' words assumed his right to forgive sin, and that was a function of God. The scribes were present as critics. Here was a place for criticism. Apparently their very manner voiced their protest against Jesus' words, for they did not have time to speak the question that arose in their minds.

V. 8. But Jesus readily understood their attitude toward him and read their thoughts. "This perception was supernatural, and so it is as great a testimony of his divine power as was the healing that followed." To them he propounded a simple question: "Which is easier, to forgive or to heal?"

V. 9, 10. Then, to demonstrate his right to do the former, he performed the latter. Plainly the physical miracle was designed to au-

thenticate his right to pronounce forgiveness of sins. Jesus calls himself the "Son of man"—a title which he alone applies to himself. "It is fair to understand it as giving special prominence to his typically representative human nature, just as the title Son of God gives special prominence to the thought of his origin and authority."

V. 11. His bed was probably a mat or rug.

V. 12. The cure was instantaneous. He who had now for some time been a helpless paralytic rose up before them all and walked. The miracle was a complete vindication of Jesus' assumption of the authority to forgive sins. The effect on the witnesses was natural. They could not refuse to acknowledge Jesus' power. Truly they did see strange things that day (Luke v: 26).

Lesson Teaching in Scripture Language.

1. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. i: 7).

2. "And hath given him authority to execute judgment also, because he is the Son of man" (John v: 27).

3. "Through his name whosoever believeth in him shall receive remission of sins" (Acts x: 43).

Personal Effort.

I remember when in London a friend asked me to go down to the dog market and preach. It is a part of the city where men come to sell dogs and birds. They had fighting cocks there, and were trying to get up a fight. The streets were literally crowded with this class of men, but traffic went right on. My friend said he wanted some one to preach who could get the attention of these men, and he thought if I would go, being an American, I might succeed. Some of them stopped a little while to listen, but I did not get into sympathy with them. One man came up to me with a fighting cock, but I did not succeed in getting any hold on him; but one of themselves, who had been converted a short time before, stood upon a chair and immediately all traffic stopped, a crowd gathered to hear him, and this man, in fifteen minutes, did more than all of us put together. What we want is every man building over against his own house.—[Moody's Sermons.

Atheists have been hitherto like children playing at the mouth of a cavern of unknown depth. They have run in and out, and explored it a little way, but always within the sight of the daylight outside, where have stood their parents and friends, calling on them to return. Not till the way back to the sunshine has been lost will the darkness of that cave be fully revealed.—[Francis Power Cobbe.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Rejecting Christ (Mark xii: 1-9).

Topic for March 11th.

This ought to be a meeting of the greatest importance. The theme is the supreme question of human life. Take a few moments to call to mind some of the absorbing matters that require our attention. There are questions of health, of education, of occupation, of companionship and of recreation. But not one of these or all of them together can mean so much to any person as the question of his relation to Jesus Christ. One needs to reflect upon this topic because it is so familiar in sound and repetition that there is great danger that we shall talk upon this subject without such heart impressions as will make our words effective. Rejecting Christ is the crowning tragedy of human experience. There is no crime or vice back of which we may not find possible forgiveness. There is no earthly corruption over which hope does not cast its rays. But the irrevocable rejection of Christ obliterates hope and turns back forgiveness forever. Then "there remaineth no more a sacrifice for sin."

* * *

Beware of the dead-level practice of treating the teachings of Jesus. Christians more frequently "flat" than singers do. It is a common fault in the prayer-meeting, and in the pulpit, too, to "get off the key." We ought always to be sure that we rise to the major strains of exultation when our Lord does; but when he descends to the sad cadences of the minor chords in human life, we must follow him as faithfully there as we do in his notes of triumph. Perhaps the most of us can pour out our hearts in prayer over this topic better than we can reach down to the real depths of it in exhortation. The key of our Scripture reference in Mark this week is not up to the key of our topic. In this twelfth chapter Jesus is speaking to the Jews as a class and as a nation. The implication is too historic, too national and ecclesiastical to stir our minds as the theme ought to touch us. The rich young ruler who went away from his interview with Christ "sorrowful," or the career of Judas, would carry us better down to the solemn undertones of the rejection of Christ.

* * *

It is well to have a "cheerful religion," as people are fond of saying. Perhaps too much stress cannot be laid upon knowing, enjoying and expressing the most joyous phases of Christian experience. An unhappy disciple is a great grief to his Master, no doubt. But it is a wicked violence to truth and a dishonor to our great Teacher in righteousness to attempt to cover the black color with which he has painted sin, with the brighter hues of our

defective imagination. The man who, with all his might and main is trying to scrub out the word "sin" from the tablet of revelation, and insert in its place "misfortune," or "heredity," or "environment," is taking upon himself a fearful responsibility. We must not stand on Olivet when Jesus weeps over Jerusalem, and try to hide his tears by touching off a display of fireworks. We must not endeavor to divert the minds of people who have been listening to the words of our Lord in the 25th chapter of Matthew by shouting in their ears the hallelujahs of evolution.

* * *

By all means, then, let the man who speaks on this theme become suitably impressed in his own heart with the awful solemnity of the rejection of Christ. Then let him take some single idea of this subject and devote his energy to impressing that thought upon those to whom he speaks. For instance, men are greatly in need of perceiving *how* Jesus presents himself. He came to earth as our Savior; he rose from the tomb our Lord, as well. So Peter, in his first sermon, declared to "all the house of Israel" that "God hath made him both Lord and Christ." The sin of men is that they are not taking Jesus Christ as their Lord. He is not personally established as the acknowledged and obeyed ruler of heart and life. Men may admire Christ and yet reject him. They may imitate him and still reject him. They may pray to him, but all the while reject him. If he is not our Lord, he cannot be our Savior; if he does not dominate our purposes, he cannot forgive our sins.

* * *

Then, rejecting Christ as being the pivotal point of unhappy destiny is another greatly needed truth. Men are too exclusively educated in the condemnations of society. The evils they avoid are such as the public frowns upon. The world needs a revival in moral code. The code of Jesus should come to the front. Endeavorers ought to put it there. John iii:18 ought to blaze out at this meeting. Men are condemned because they do not believe "on the name of the only begotten Son of God." It is true that a man "is saved by character," but the beginning of character, according to our Lord's word, is giving Jesus the control of our being. The rejection of Christ is the rejection of forgiveness, of hope, of heaven and of sinlessness. (Cf. John iii:36; I John v:11, 12.)

If we look down, then our shoulders stoop, but if our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—[A. McKenzie.]

The truth of Christ must be our life-chart.

Literature of the Day.**Book Reviews.**

"The Prophets of Israel," by Herbert L. Willett, Ph.D. Fleming H. Revell Company. Price, 35 cents. This book is one of a series known as the "Bethany Reading Course," prepared for the Disciples' C. E. Societies. It is a neat and handy volume that can be carried in the pocket. In fifteen brief chapters it tells something of the personal history and surroundings of each of the prophets, and gives an outline of the contents of his writings. The work is well done and the little book deserves a wide circulation.

T. F. D.

"The Sky Pilot," a tale of the foothills, by Ralph Conner. Fleming H. Revell Company. Price, \$1.25. This is a refreshing book. It contains many fine touches of purest pathos and humor. Its delineations of character are in the silhouette style—just enough description to bring the chief traits into relief, no verbiage, no useless filling-in. The flavor of its style recalls the charm of Ian Maclaren's earlier work. Wild western breezes blow through its pages. The actors move briskly and are true to nature. The thread of the story is simple. The "Sky Pilot" faces a discouraging problem when he comes to do missionary work among the ranchers and cow-boys of the Northwest, but he solves it by the "rule of three"—faith in God, love for souls, and manliness.

T. F. D.

"The Divine Origin of the Bible," by R. A. Torrey. Fleming H. Revell Co. Pp. 93. Price, 50 cents. The first sentence of the preface of this interesting little book outlines its object—"Is the Bible from God and of absolute authority in faith and practice? If we firmly believe that it is we have a starting-point from which we may advance to the conquest of all truths." The first chapter gives ten proofs of the divine origin and authority of the Bible. The next chapter, under the general caption of "Difficulties of the Bible," has three divisions: the first, under "General Suggestions," is subdivided again into seven groups, each well stated and clearly defined; under the second sub-division, eight classes of difficulties are tersely presented; under the third subdivision, "How to Deal with the Difficulties of the Bible," seven ways are suggested. The third and last chapter, "The Divine Power of the Bible," is subdivided into eight heads. These subdivisions strengthen the work immensely; they are well chosen, clearly defined and tersely stated. Considering its brevity, the book is a good example of the old maxim "much in little," and Christian workers can ill afford to be without it. J. F.

Magazines.

Hon. Richard Olney, ex-Secretary of State, will contribute to the March *Atlantic Monthly*

a notable paper entitled "The Growth of Our Foreign Policy."

Senator Albert J. Beveridge, in his famous speech in the United States Senate, told one side of his experiences in the Philippines. The other and more personal side—what he saw and heard of "The American Soldier in the Field"—he will tell exclusively in an early number of the *Saturday Evening Post* of Philadelphia.

Books Received.

From Fords, Howard & Hulbert, New York: "Sunday Afternoons," by Soule. A mother book. Price, cloth, 75 cents.

From the Presbyterian Committee of Publication:

"The First School Year," by Mary E. Ireland. Price, 85 cents.

"The Sphere and Rights of Women in the Church." Price, 5 cents.

From The International Committee of Young Men's Christian Associations:

"Bible Truth in Hymns," by Rev. Chas. Cuthbert Hall, D.D. Price, 35 cents. Issued in paper only. Pp. 150.

The Blessedness of Giving.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—Proverbs, xi: 24.

Some professors spend more money for oysters each year than for the missionary cause; others give more for tickets to lectures, concerts, new bonnets, etc., than to the preacher. They are always of the kind who complain the most about the church, the quality of the sermons, and the coldness of the membership. Giving nothing, or but little, for the Lord's cause, they find life an awkward thing—seldom paying with promptness their debts or accumulating property.

As with individuals, so with churches. In refusing to give they bring barrenness and deadness on themselves. Said an eminent layman once, making a platform missionary address: "I have heard of churches starving out from a saving spirit; but I have never heard of one dying of benevolence. If I could hear of one such, I would make a pilgrimage to it by night, and in that quiet solitude, with the moon shining and the aged elm waving, I would put my hand on the moss-clad ruins, and, gazing on the venerable scene would say, 'Blessed are the dead who die in the Lord.'"—[Preacher's Lantern.

It was said of one that as he prayed he spoke as if God was near, and talked with him so really and confidently, that those who were beside him found themselves almost looking around to see where God was.—[Taylor.

What Does Peter Teach about the Inspiration of the Bible.

By Prof. R. R. Lloyd.

No one who loves the teaching of the Bible can be indifferent to this theme. Since the days of the Reformation much stress has been laid upon the teaching of Peter respecting this subject. In this, and in another paper, I shall examine this teaching with reverent care. This examination will assume that the addresses recorded in the Acts represent accurately the thought of Peter.

The address of Peter before the election of Matthias contains the following words: "It was necessary that the passage ('this Scripture,' A. V.) which the Holy Scripture spake before through the mouth of David concerning Judas, * should be fulfilled."

The reader observes that I have dared to depart from the translations which are found in the Authorized and Revised Versions. The Authorized Version reads "This Scripture," as though the Greek word, which is translated "Scripture," was a proper name. Those scholars and ministers who build their theology upon this version accept without question this opinion. The Revised Version has corrected two of the errors of the older version, by translating the Greek, "the scripture." By the substitution of the small letter "s" instead of the capital "S," the modern scholars have explicitly taught us that they believe that the word is not a proper name. Are they right?

A few years ago, in an Eastern city, I asked an audience, "What does this word 'scripture' mean in this verse?" At once several voices answered, "The Bible." Others said, "The Old Testament;" others cried, "The Book of Psalms;" while a more scholarly voice spake clear, "The twentieth verse of this chapter, or, at most, the twentieth and twenty-first verses." "Here," said I, "we have four different answers; but only one of them can be correct. Which of them owns this honor? Can the word denote the whole Bible?" "No," was the prompt words of a dozen throats. "Why?" "Because the whole Bible was not 'spoken through the mouth of David. The whole Bible was not spoken concerning Judas. This is 'the Scripture spoken through the mouth of David concerning Judas.'" To this the vast audience agreed. "Can it denote 'the whole of the Old Testament?'" was the next question. Promptly the low answers from every direction came, saying, "No." "Why not?" "For the same reasons as before." "Can it denote the whole Book of Psalms?" Several voices answered, "No." "Why not?" "Because all of the Psalms were not spoken through the mouth of David; all of them were not about Judas." To this answer there was no objection. Again I asked, "Can this word 'scripture' denote the whole of the two Psalms

from which the quotations of Peter are taken?" The answer "No" came from a few voices, who supported their opinion by saying, "The whole of these two Psalms were not spoken concerning Judas; while this is 'the Scripture concerning him.'" To this answer there was no objection. In this way, by the process of elimination, we were all, over four hundred persons, brought to believe that the word "scripture" denoted only the citations found in verses 20 and 21.

No sooner had we reached this conclusion than a very prominent lady missionary arose, and said, "Professor Lloyd, you have destroyed my theory of inspiration." At once she received the answer, "I have said nothing about inspiration; I have only asked questions, received the answers of the audience, and approved the same." She replied that what I said was true, nevertheless her theory of inspiration had gone, because she had been taught, as thousands are to-day, that this verse teaches that the Holy Spirit is "the author of the Old Testament."

If this word "scripture" denotes only these quotations, then the best translation of the Greek word is "passage," because the word "scripture," in our day, has no such significance. With us it is a proper name of the Bible, or of a part of it.

Observe that Peter is referring to the thought of the Spirit in its *oral*, rather than its written form. The words, "*Spake through the mouth of David*," show this clearly. These oral words were, at the time Peter spoke, found in written form; hence he uses "The writing (passage) which the Holy Spirit spake through the mouth of David." This verse does not therefore teach that the Holy Spirit had anything to do with the writing of these Psalms. It does, however, emphatically teach that Peter believed that the originator of the thoughts which are here cited was the Holy Spirit.

The thought of this passage is in full harmony with that verse in II Peter, "No prophecy was ever brought by the will ('desire') of man; but men spake from God as they were borne ('moved,' R. V.) by the Holy Spirit" (1: 21).

The relation of the Holy Spirit to David, through whom he spoke, is too vast and difficult a subject for present discussion. A later paper will discuss this. From the present study two thoughts are learned: first, the word "scripture" denotes here only a *passage*; second, the thoughts of this passage are the thoughts of the Holy Spirit.

No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it.—[Phillips Brooks.]

They Go—but They Return.

One night a little child went home to God,
 Long years, ah, long ago. But heaven is near,
 And God is love; and ere I knew or thought,
 The child came back, and with her angels came—
 Came Peace, and Faith, and Hope and Charity.
 And now my child unseen and I with this
 Most holy company do sweetly dwell—
 While still the house is kept and food prepared,
 And clothing wrought and every window swung
 For all the gladness of the sun and all
 The gladness of the stars to enter in,
 And songs of birds, and music of the winds.
 And life is larger, nobler, now I know
 And gentler, for the little child who went,—
 And came, long years ago, long years ago.
 Fresno, Cal. —C. S. Newhall.

The Secret of Soul-saving.

There can be no doubt but that large numbers of Christians desire to win souls for Christ. But how to perform this work is a question. No wonder this question arises. It is certainly a stupendous work. We have learned by the word of God (Dan. xii: 3) that "they that turn many to righteousness shall shine as the stars forever and ever"; and in Matt. xvi: 26, by the question of the Lord Jesus, that one soul is worth more than all the commercial value of this world. Now, how to bring souls to Christ is the longing desire of many Christians.

One thing is needful above all others. We may talk about holy living and Christian example, Bible study and religious instruction, going to church and attending religious forms, make outward Christian professions, and give strict attention to the ordinances of the Lord's house, and any one or all of these will fail to effect the work of winning souls unless you have a passion for souls. This is indispensable to effective work. Jesus is, without controversy, the author of salvation, and we must not be careless or blind to His methods of doing work. He everywhere carried a heart of love, burdened for sinners; and this He carried with Him to the day of the cross. At the cross, "being in an agony, He prayed more earnestly." What for? For souls. Here Christ was opening the door of salvation of a lost world, and at the very threshold of the door he gave to his ministers and people the secret way of doing the work. They must have agony in prayer. Nothing can be a substitute for this.

It is a wonder that there are so many in our homes and churches who seem to have so little concern to put stars in the diadem of Jesus. The need of personal acquaintance with the spirit and power of Jesus in the saving of souls is great. The supply from himself is untold. You cannot do a greater thing to exalt his name than to bring souls to him that he may save them. To do this work demands power and this can alone be obtained by sitting at his feet to learn of him and seek

the fellowship of his sufferings. As he, through the baptism of sorrow, wrought mightily in saving souls, so Christians seeking the possession of divine power will turn many to righteousness. During long years in revival work I have never seen any measure so effective in bringing men to Christ as days and nights of prayer. It is to be feared that, amid the many forces that are employed to win souls, this secret mainspring of victory is being by far too much overlooked. If by some means in the hands of God the homes and churches could be aroused to this one vital experience in the great work of soul-saving, what might we not expect and see? I am glad that there is a spirit of inquiry abroad on this subject. There is a state of restlessness among the people of God as to how they may win souls. "I will be inquired of by the house of Israel to do it for them; I will increase them with men like a flock." It is the privilege and necessity of every Christian to have power with God and with men. This they may have by asking for the anointing of the Holy Spirit.—[A. P. Graves, D.D.]

The preparation of a permanent ink, which is of the utmost importance to pharmacists and all requiring permanent records, has been a subject of experiment by Prof. W. L. Scoville. The most satisfactory of about twenty-five ink formulas proved to be the following: Tannic acid, eighty grains; gallic acid, 14 grains; salicylic acid, 1 grain; ferrous sulphate (granulated), 102 grains; indigotin, 102 grains; water, 1 pint. Dissolve the acids in eight ounces of water, the iron and indigotin each in four ounces of water, then mix the solutions. This ink writes greenish-black, changes to almost fadeless jet black, dries readily, and does not rub or run.

Ferronite, the material from which a German company is making "hard-rubber nails," has the advantage over metal that it is not attacked by acids and alkalies, does not conduct electricity, and is insensible to magnetic influence. The nails find special applications in the electrical industries. These nails can be driven or used without danger of sparks from friction, and this recommends them also for places where explosives are made or handled.

On Lord Lawrence's monument are simply his name, and the date of his death, and these words: "He feared man so little because he feared God so much." Here is one great secret of victory. Walk ever in the fear of God. Let your prayer be like that of a Rugby boy, found locked up in his desk after death, "O God, give me courage that I may fear none but thee."

Church News.

[We shall always be glad to hear from any church or pastor: as to happenings, activities and successes; as to additions to membership or congregation or contributions; also as to sketches of interesting occasions or meetings.—Ed.]

Calls.

Rev. J. F. Boyer from Osceola, Mo., to Holden, Mo.; accepts.

Rev. James H. Hawk from Vandalia, Ill., to Pine Run, Pa.; accepts.

Rev. David C. Smith from Axtell, Kan., to Falls City, Neb.

Rev. Mr. Barackman from Westminster church, St. Paul, Minn., to Marshall.

Rev. William Allen, Jr., from Pennington church, N. J., to Fourth church, Philadelphia, Pa.

Rev. H. E. Mott from Buffalo, N. Y., to Elizabeth, N. J.

Rev. Wm. C. Spicer from Lyons Falls, N. Y., to Bethany church, Utica.

Rev. R. G. Davey from Red Bank, N. J., to Chalmers church, Toronto, Canada.

Rev. James Lapsley McKee from New Albany, Ind., to Fifth church, Kansas City, Mo.

Rev. R. R. Marquis from Quincy, Ill., to Cedar Falls, Ia.

Rev. Robert W. Peach from Quincy, Mass., to Second church, Camden, N. J.; accepts.

Rev. E. Lawrence Hunt to Westminster Memorial church, Washington, D.C.; accepts.

Installations.

Rev. Cary Moore, Fulton, Ill., January 16th.

Rev. F. D. Breed, Burlingame, Kan., January 1st.

Rev. M. M. Maxwell, Royalton, Minn., January 30th.

Rev. W. G. Moore, Greenfield, Mo., January 18th.

Rev. C. A. Stewart, D.D., Westminster church, Carthage, Ill., January 24th.

Resignations.

Rev. Jesse C. Bruce from Westminster church, Allegheny, Pa.

Rev. George R. Garretson from the Claremont church, Jersey City.

Deaths.

Rev. John G. Hall, D.D., at Cleveland, O., January 30th; aged 83.

Rev. George Miller, D.D., at Kansas City, Mo., January 11th; aged 65.

Rev. Samuel Williams at Elizabethtown, Ky., January 19th; aged 87.

Rev. Theodore Y. Gardner at Cleveland, O., February 11; aged 56.

Rev. Dr. W. W. Eddy, for forty-eight years a missionary in Syria, at Beyroot, January 29th; aged 74.

Additions.

New York (Scotch), 53.

Chillicothe, O., 16.

Hamilton, Mo., 17.

Wellsville, O., 22.

Van Wert, O., 41.

Kansas City, Mo., First, 45.

Orwell, O., 29.

Center church, Pa., 45.

Middle Octorara, Pa., 30.

Junction City, Kan., 17.

Ashton, Ill., 24.

Divide Center, Neb., 53.

Hopewell, Neb., 21.

Ironton, Mo., 17.

Cincinnati (Sixth St.), 29.

Ludlow, Ky., 18.

Denver, Col., North, 32.

Chicago, Riverside, 25.

Pittsburgh (Knoxville), 32.

Pittsburgh, (Hazelwood), 31.

Russell, Minn., 35.

Denison, Ia., 30.

Waynesboro Pa., 29.

Columbus, O., Broad St., 19.

New York (Central), 96.

New York (Church of Puritans), 45.

Leroy, N. Y., 46.

Cranbury, N. J., 20.

E. Palestine, O., 21.

Ironton, O., 41.

Philadelphia, Tabor, 62.

Philadelphia, Temple, 14.

Waterford, Pa., 50.

Freeport, Pa., 27.

Tyrone, Pa., 27.

Chariton, Ia., 22.

Des Moines, Ia., Central, 25.

Des Moines, Ia., Sixth, 20.

Des Moines, Westminster, 19.

Washington, D. C., Faith, 25.

Pittsburg, Pa., Forty-third St., 75.

Sheridanville, Pa., 27.

Fairfield, Pa., 20.

Homer City, Pa., 33.

New Texas, Pa., 17.

Huron, S. Dakota, 20.

Cincinnati, O., 35.

St. Louis, West church, 25.

St. Louis, Compton-avenue, 13.

Cortland, N. Y., 35.

Thorntown, Ind., 37.

Boswell, Ind., 22.

Elwood, Ind., 19.

Cason, Ind., Dover church, 32.

Cranberry, N. J., 20.

Evansville, Ind., First-avenue, 60.

Evansville, Ind., Parke Memorial, 21.

Oregon, Mo., 35.

Connersville, Ind., 26.

Wichita, First, 14.

Miscellaneous.

Rev. De Witt L. Pelton resigned from the First church, Bloomington, Ill., to enter the ministry of the Episcopal Church.

Knoxville, Ill., dedicated its new church January 7th.

The new church at Hamilton, Mo., was dedicated January 21st.

A church of twenty-two members was organized among the Bohemians at Melnik, Wis., January 16th.

In Bay City, Mich., First church, a business men's class, for the discussion of current topics in connection with church life and progress, has been in successful operation since the beginning of the year, with an average attendance of forty representative business men. Dr. Otis A. Smith is pastor.

Rev. R. B. Taylor, pastor of the church at San Bernardino has made arrangements to exchange pulpits during

the coming summer with Rev. C. E. Ersign of Emerson, Iowa. Mr. Taylor will leave for the East in April, and will be accompanied by his family.

On Sabbath, February 11th, in the Immanuel church, Dr. Walker made an earnest appeal to his people for an offering to help the Central church in raising the necessary amount for pastor's salary and current expenses for the ensuing year. The generous response was \$235.

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On Sabbath, February 4th, nineteen
 members were welcomed to fellowship
 in the Long Beach church, fourteen by
 letter and five on confession of faith.
 On the following Sabbath Rev. Charles
 S. Stevens, pastor of the church,
 preached his farewell sermon, and after
 a rest of two Sabbaths he will enter
 upon his work as pastor-elect of the
 Central church.

The Jewish Times and Observer an-
 nounces that Rabbi Max Wertheimer
 has embraced Christianity. According
 to Pastor La Roi there have been 200,000
 conversions among the Jews, who are
 often made to suffer bitter reproach and
 abuse from their former co-religionists.
 California.

SAN FRANCISCO.—The First United
 Presbyterian church, under the pastoral
 care of Rev. N. H. Bell, has lately re-
 ceived twenty-five persons upon con-
 fession and ten by certificate. Evangel-
 ist Meikle has been assisting the pastor.

PLEASANTON.—At a regular congrega-
 tional meeting held recently, the church
 extended a unanimous call to Mr. Logan
 to remain for another year as Stated
 Supply. The various departments of
 church work are moving along steadily.
 The finances are in good condition, and
 there is improvement in the attendance
 on the regular services.

SAN BERNARDINO.—Since the first of
 the year our Woman's Missionary Society
 has held its monthly meetings at the
 homes of ladies connected with the
 church. A neat little program for the
 year was prepared and distributed, giv-
 ing the subjects, the leaders' names, and
 the name of the hostess for each month.
 Two leaders are appointed for every
 meeting, so that if one should be pre-
 vented from attending, the other would
 be prepared to conduct the meeting.
 After the exercises, light refreshments
 are served, and the ladies enjoy a social
 hour. The meetings were usually held
 in the church or lecture room, and ex-
 cepting extra occasions were attended
 only by the members, but since the
 change in the place of holding the meet-
 ings, the attendance is largely increased,
 more interest is shown, and it is hoped
 every lady in the church will become a
 member of the missionary society. Our
 Sunday-school is growing in numbers
 and interest. We have a Sunday-school
 choir of some of the younger girls and
 boys to lead in the singing, and under
 the training of Miss Edna Allen, they
 have acquired considerable proficiency
 in singing the hymns of the Sabbath-
 school hymnal. The Mission Sabbath-
 school has a roll of 135 members.

LOS ANGELES. *Knox*.—Rev. D. E.
 Finks lectured two evenings last month
 and illustrated his lectures with stereop-
 tican views. The first evening he treated
 of the Indians in Arizona and the Mor-
 mons. The next evening he carried us
 up to the Esquimaux and the Klondyke
 and down to the poor mountain whites
 of the central southern states. How
 much help a little gift of money from
 each church would be towards advanc-

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ing mission work in those places—in the very midst of our own country—and what evil must surely follow if those sore spots are allowed to fester unhindered! Utah fosters the worst evil, and while the whole country is deeply satisfied at the act of justice done by our Senators in regard to the Roberts' case, we must not relax our vigilance. The serpent is not

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crushed, only sent back a little way into the bushes. The Ladies' Home and Foreign Missionary Society is doing good work, though few in number. The Ladies' Aid have held nine socials with good pecuniary results, and the ladies of the church all take an active part in the work. Mr. Giles presented the church and Sunday-school with two stoves, and put them up. This year opens with a very small debt on the church—about \$400, and we hope to reduce it considerably by next January. THE OCCIDENT is a welcome visitor. The new departure of giving a resume of the week's current events is a particularly pleasing feature.

LIVERMORE.—On the second Sunday in January we held our regular quarterly communion service, at which time one member was received into the church by letter. During the month, one other member has been received on profession of faith. All the services of the church are well attended; a special interest is being shown in the Sabbath-school and Christian Endeavor, both of which have a large attendance.

Oregon.

PORTLAND, Or. — The Third-street Mission in North Portland, Oregon, in the vilest and most degraded part of the city, where sin in its most hideous forms is wide open, amidst a population of eight thousand people, with neither a church nor a schoolhouse, is being conducted a missionary work, in the old Coliseum Theater, at one time the very lowest kind of a dive that could be imagined. The work is wonderful in its results, and every day we see the fruits of the money and labor that has been spent there, and hardly a night passes that there is not from one to five or more glorious conversions of souls precious to the Lord. Under the superintendence of Rev. Mr. Snyder and his assistants, the above results are being accomplished. A Sabbath-school numbering several hundred is held every Sunday afternoon, and the lives of the little ones, who otherwise would be denied such privileges, are being made brighter. The boys' and men's reading rooms are always well attended every day, and we feel that God is adding his blessing. Pray that it may continue!

Nevada.

CARSON CITY.—The last Thursday in January was the regular time for our Missionary Society to meet, and so our acting president and secretary extended an invitation to Rev. J. B. Eddie, the rector of St. Peter's, to tell us something about Africa in general, but the Congo Free State in particular, where he labored faithfully several years, until failing health compelled him to return to his native land. In a very pleasing but forcible way he told of the natives' belief and odd customs, the hindrances to the work and also of the necessities and possibilities of the work, in that dark continent. At the close, he repeated the Lord's Prayer in the native tongue, and all seemed surprised that the language



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is so very musical. A hearty vote of thanks was tendered the esteemed speaker for his kindness toward us, and all expressed the opinion that it was the most delightful missionary meeting ever held in this church. At present we are without a pastor, though we hope that soon we will have our regular services. The efficient prayer-meeting committee of the Christian Endeavor, and the elders, keep up our mid-week prayer-meeting, so that the work is not seriously hindered in any way.

Michigan.

BAY CITY. *First.*—Twelve members were received into the membership of the First Presbyterian church at the communion service, February 4th. A business men's class for the discussion of current topics in connection with church life and progress has been in successful operation since the beginning of the year, with an average attendance of forty representative business men.

Eastern.

LONG ISLAND. *Babylon.*—On February 11th, Rev. John Dietrich Long, pastor of the church at this old seaside village, preached his eleventh anniversary sermon. His pastorate of eleven years exceeds in length that of any other in the one hundred and two years of the church's history, with the single exception of Rev. Charles W. Cooper, 1857-69. These eleven years have been years of steady growth and prosperity. Preceding the present pastorate, for a period of about ten years, the church had been much divided, and the last of the three preceding pastors expressed the opinion that the church was about to disband. On the contrary, with God's help, the church took on a new lease of life. The membership has grown from 150 to approaching 250. A floating debt of \$2,500 has given place to a growing endowment now amounting to \$3,700 and improvements, aggregating a cost of \$5,000, have been made to church, chapel and parsonage. For all purposes, the church has in eleven years given \$45,000. At the past two annual meetings the treasurer has reported all liabilities met and a balance on hand, and the church now carries, in addition to the salary of its own pastor, the salary of a missionary pastor, Rev. Robert H. Milligan of Gaboon, West Africa. During this term of eleven years the M. E. church in the village of Babylon has had six preachers, the Baptist church four ministers, the Protestant Episcopal church four rectors and the Roman Catholic church two priests.

Died.

SPEER.—At Pasadena, Cal., on Thursday evening, February 1st, John Ewing Speer, Esq., of Pittsburg, son of Rev. Dr. William Speer, of Washington, Pa.

John E. Speer was born in San Francisco, February 23, 1853, and spent his early life in Minnesota and Philadelphia. He was educated at Princeton college, being graduated in 1873, and standing high in a class of 75 members. He im-

mediately took up the study of law and was admitted the Pittsburg bar in 1876. His early practice was in connection with Malcom Hay, Esq., and both in Pittsburg and at McKeesport he won for himself an enviable reputation as a practitioner.

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NEWS OF THE WEEK.

February 19th.

A gale off the coast of Spain causes the loss of five vessels.

General Buller defeats the Boers in several minor engagements.

The new guns at Fort Point are tested by Capt. Clark of the Benicia Arsenal.

The Boers captured a provision-train of General French, consisting of 100 wagons and 2,000 head of cattle.

The House of Representatives debates the bill to admit Porto Rico into free trade relations with the United States.

February 20th.

The credentials of Senator Bard of California are filed in the Senate.

It is reported that the fusion Populist and Democratic ticket for President and Vice-President will be Bryan and Caldwell.

The motion made in the English House of Commons to re-open the inquiry into the Jameson raid is rejected by a large vote.

The Boers withdraw all their forces across the Tugela, before the advance of General Buller. General Roberts continues the pursuit of the Free State troops toward Bloemfontein.

February 21st.

Costa Rica and Nicaragua are reported to be on the verge of war.

Dr. L. E. Keeley, inventor of the gold cure for the liquor habit, dies at Pasadena.

Military operations are soon to cease in the Philippines. Hereafter the islands will be patrolled by mounted police, and all guerillas will be punished as bandits.

A great battle has been raging between the forces under Roberts and Cronje for four days. The advance of General Buller is reported to be in sight of Ladysmith.

February 22d

It is reported that Aguinaldo has escaped from Luzon to Japan.

The National Democratic Convention will be held at Kansas City on July 4, 1900.

Honolulu is now considered free from the plague, but the disease is reported to have spread to Hilo.

General Cronje's forces are fight-

ing desperately against the troops of General Roberts. Roberts has refused to grant an armistice.

February 23d.

The transport *Hancock* arrives from Manila with 100 discharged soldiers and the remains of 506 soldiers.

Professor Bernard Moses of the University of California is mentioned as a member of the new Philippine Commission.

The British are concentrating the fire of more than fifty cannon upon the Boer army under Cronje, which still holds out. Rumors are about that Ladysmith has been relieved.

The State Department instructs Ambassador Choate to investigate the recent seizure of the *Sabine*, a steamer with American cargo, by a British gunboat near Delagoa Bay.

February 24th.

The British ship *Sabine*, with cargo from New York, has been released by the British authorities and apologies made to the United States.

Persistent rumors from London announce Cronje's surrender to Roberts; from Berlin that Cronje has received large reinforcements and is securely intrenched south of Paardeberg.

February 25th.

In a great fire in Paris 150 persons were injured, many seriously.

Fierce blizzard reported in region of Chicago and Cleveland, with much suffering.

The Porto Rican tariff bill is meeting strong opposition in Congress, and it is doubtful if it can pass.

In a fierce battle near Guaymas, the Mexican forces defeated the Yaquis, but lost 200 killed and wounded.

Cronje still holds out, but Roberts is daily pushing his line of entrenchment nearer and nearer the Boer lines.

Sensational and silly rumors of impeachment proceedings against Secretary of State Hay, in connection with Hay-Pauncefote treaty, which is pending in the Senate.

The Christian man does not try to save his body or pocketbook when God's cause needs his services or gifts.

Two million boys every generation are required as raw material for the saloon. Parents, how many of these boys are you willing to furnish? How many of your neighbors' boys are you willing to see furnished? How many of your daughters are you willing to see married to men who are not total abstainers, or who have no convictions in the matter?

Moderate drinking leads directly to intemperance; the vast army of drunkards is recruited from the ranks of moderate drinkers. But the acknowledged aim of the Bible is to elevate men, to lead them to a holy life. It cannot, therefore, encourage that which leads multitudes to wickedness. Many of the best men in Bible history, it is true, conformed to the customs of their time as to drink, but the teaching of Scripture as to conduct and customs in our day must be determined by the great underlying principles of God's Word, and not by usages which prevailed in other ages and under different conditions. These principles condemn moderate drinking (Matt. v: 29; Mark ix: 42; Rom. xiv: 21).—[Rev. Frost Craft, D.D.]

Died.

PALMER.—In Columbus, O., Feb. 10th, Edward, infant son of Rev. and Mrs. S. S. Palmer, aged three months and seven days.

EDDY.—At Beirut, Syria, January 26, 1900, Rev. William Woodbridge Eddy entered in the light of the eternal morning, after being for forty-eight years a missionary. Services were held at the Anglo-American church.

SAYRE.—At Clatsop Plains church parsonage, Oregon, on Feb. 8, 1900, Rev. Sylvanus Sayre, in the sixty-fourth year of his age.

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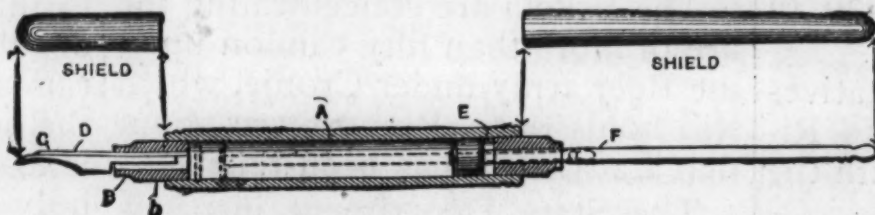
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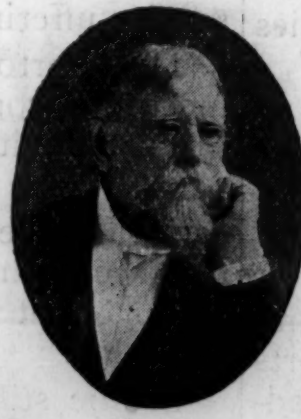
DEAN HART of Denver says:

"When I examined the Post Pen I said: 'Why did I not think of that?' So simple! So effective!"

"A fountain pen was given me a couple of years ago and it proved almost like St. Paul's thorn in the flesh—unless in constant use it wouldn't go. I never knew when it was empty, and when I did want to fill it I never could find where that nipple business was. Now the plunger makes the ink come to me. When the pen is thirsty it sucks the tube full out of anybody's inkstand I happen to be near. It is a perfect pen."



Dean Hart



Gen. Lew Wallace

It Does All His Work.

GEN. LEW WALLACE, the author of "Ben Hur," says:

"The fountain pen Post was received, and I have taken the liberty of trying it thoroughly. I have tried every pen of the kind on the market, and now unhesitatingly give the preference to the Post. It not only feeds itself with less care, but has the immeasurable advantage of re-supply without inking the fingers. I do all my work with it."

"I consider this the best pen I have ever used."

J. WILBUR CHAPMAN

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